A

DEFENCE

OF

Gospel-Truth.

Being a REPLY to

Mr. *CHANCY*'s First Part.

AND

As an Explication of the Points in Debate, may serve for a Reply to all other Answers.

Wherein the Mistaken may at least see that,

I. I affirm that we are Justified for or by Christ's Righteousness alone, and not by Works.

II. That we are Justified as soon as we truly Believe.

III. That the Righteousness of Christ is imputed to the Believer, and not only the Effects of it.

IV. That Gospel-Conditions are not our Justifying Righteousness, which Legal Works were to be.

V. How the Gospel is a Law, explained and proved, &c.

VI. That I am not for the *Popish* or *Arminian* Doctrine of Justification, &c. as stated by our Divines.

VII. That all I contend for is the way which God hath appointed for the application of Christ's Merits, and dispensing the Effects of Free Grace, and for a Gospel-Ministry suited to this purpose.

By *DANIEL WILLIAMS.*

LONDON:
Printed for *John Dunton* at the *Raven* in the *Poultry*, 1693.

108. d 1.

TO THE

READER.

HAving, by the Good Hand of GOD, contributed ſo much to the reſtauration of Peace in the diſſenting Congregations in Dublin, and ſomewhat to the Union here, a Reaſon may be expected how I become engaged in the preſent Debates; with grief of Heart I ſhall nakedly render it. Soon after the reprinting of Dr. Criſp's Works, his Errors that lay hid for many Years appeared with open Face: Many pleading, that there are no Humblings or preparatory Works in order to Converſion, Saving Faith is nothing but a Perſwaſion that our Sins are pardoned; yea, we are juſtified before we are born; Chriſt was accounted the very Blaſphemer at God's Bar; Sin cannot hurt the Believer; Men have nothing to do in order to Salvation; no aſſurance by Signs from Sanctification, &c.

The Reaſons of my Sermon at P. H. above a year ſince.

Eleven Counties the Flame broke ſoon into, under the conduct of Mr. Davies, and ſeveral others; the faithful Miniſters were deſerted as Legaliſts, Churches divided, and Town and Country filled with Debates and Noiſe. Theſe Errors and Diſorders were imputed to the Body of Nonconformiſts, and Attempts againſt our Liberty thereupon threatned. Dr. Criſp's Son puts out a Book of his own to abett ſome of his Father's Opinions, and therein reflects on me by Name, and other Books to this purpoſe were ſet forth; hereupon once, and but once, I deliver'd at Pinners-Hall that which is the Appendix to my Book, hoping that a plain ſtate of the Differences might convince ſome well-meaning People, or at leaſt vindicate us, that we were not Papiſts, Arminians, &c. as theſe repreſented us, nor Antinomians, as by others we were all accuſed. In that Sermon I charged no perſon; yea, to prevent a Jealouſie that I might intend Mr. Cole, &c. I inſerted this; It's true, there are ſome ſmall Differences among the Orthodox, in wording ſome of theſe things, but ſhall we hereby give advantage to ſuch Errors, &c? A great Clamour is thereupon contrived, and in his next turn, Mr. Cole, with great ſeverity, expoſed us to vulgar notice, affirming many Notions that ſome worthy Divines were ſtartled at: Some Friends of Mr. Coles propoſed to me a Meeting with him, in the preſence of Dr. B. Mr. M. and Mr. H. In this Meeting it was agreed, that I ſhould read my Sermon, after which Mr. Cole declared he had no Exception, and ſo we were agreed (which was now the ſecond time.) Mr. Cole, in his turn at P. H. publickly declared there was no real Difference, as Mr. H. alſo did, and I repeated it with great ſatisfaction, hoping that the Erroneous would be leſs confident, when they loſt that Cover which they made of his Name. This Calm did not long endure, for Mr. Cole, (I fear by Inſtigation) revived at P. H. the ſame Reflections, and Dr. Bates practically preaching the Neceſſity of Repentance to the Forgiveneſs of Sin, Mr. Cole ſoon after brake out into the wonted Exclamations, and charged us as Oppoſers of Chriſt's Righteouſneſs in Juſtification, &c. and I was accounted by moſt as the chief Mark level'd at. Friends entreated me to take no notice of theſe Reflections in my Sermons there; and tho' thus oft provoked, I never expreſſed any Reſentments in any Diſcourſe there ſince that firſt: Nevertheleſs many aſſured me of the neceſſity of printing ſomewhat to clear our ſelves, and if poſſible to ſtem this Tide; Peoples Mouths were filled with the groſſeſt Miſrepreſentations of our Doctrines; Miniſters were accuſed as Legaliſts, when they only preached that men had ſomewhat to do if they would be ſaved; if a man did but

Why I printed my Book, about ſix months ſince.

plead

plead with Sinners from Goſpel-Threats, or argue Obedience and Duties, he was no Goſpel-Preacher: Yea, ſome arrived to that daringneſs, as publickly to aſſert there were but three or four Miniſters of Chriſt in London; *the Reverend Mr.* Mead *himſelf eſcaped not the Title of a Legaliſt. Theſe things cauſed in me many ſad Thoughts, and at laſt I was convinced, unleſs we ſhould proſtitute our Miniſtry, ſuffer the infecting of our People, which would end in Diviſions, (as I found attempted on ſome of my own) and be all guilty, and branded abroad as Complyers, by our ſilence; ſomething muſt be publiſhed. I was ſenſible of the Trouble, Reproach, and Hazards attending it, eſpecially ſince I was informed that ſome, out of the Union, were the Spring in this Affair, who having failed in their Unchriſtian Methods to oppoſe that Agreement, it ſeems judged by the Notions of ſome few (of whom I was ignorant) that either theſe Opinions muſt prevail, by our ſilence, or that the Union would be endangered if we appeared againſt them. At laſt I found the effects of* Mr. Davies's *and others Practiſes, abroad, and in the City; that the hazard to our Peace would grow, by further delay, eſpecially ſeeing as yet ſo very few, if any of the United Brethren, were ſuſpected to abett theſe Errors, and* Mr. Cole, *with all the reſt that appeared their Advocates, in City and Country, were not of the Union. Nay, I believed if ſome others did not act* Mr. Cole, *he could not be offended with what I ſhould write, he having at three meetings expreſſed himſelf ſo reconciled to my Principles, and then diſowned what I ſhould oppoſe. The reaſon why I deſired any Teſtimony to my Book, was becauſe the People do oft value Names more than Arguments, the Oppoſites (ſo unſcrupulous in their Clamours) might prejudice men againſt the Truths, as if I was ſingular. And conſidering the delay of any Teſtimony againſt* Mr. Davies, *this might be ſome Antidote, till we arrived at more. Yea, I heard alſo* Mr. Cole *was printing when I was about mine. Theſe are the Conſiderations which induced me to print my Book at the deſire of ſeveral Brethren, and I have Peace in this, that it appeared an abſolute Duty. Some object.* Why I did not get ſome of the Brethrens Hands, formerly called Congregational, and it looks like forming a Party, &c. A. *I did ask ſome of them that I thought would not ſcruple it, particularly* Mr. Mead, *who did object nothing againſt it, but a prudential Conſideration; and the ſame anſwer he made to* Dr. Bates, *when he firſt asked him; and before the ſecond Edition came out, I telling him what uſe his Hand might have been of, he made the like anſwer, and made then to me no Objection againſt the Book, but that he wiſhed I had left out that of the third to the* Phil. *All which I mention'd to ſome, with real reſpect to him and thoſe Brethren. But ſince* Mr. C's *Book was publiſhed,* Mr. M. *tells me and others, he is not of my judgment; but I know not wherein, except in my ſence of that Text. Yet there are others that forbare ſubſcribing, who declare no diſagreement; and he muſt quite alter his uſeful way of Preaching, if he much differ from me. Others ask* why I raked into Dr. *Criſp's* Aſhes. A. *It was needful I ſhould inſtance ſome Author, for they ſaid no body affirmed thoſe things I mentioned in my Sermon. I choſe* Dr. C. *before another, not from Prejudice, but becauſe he was reprinted with an unhappy Front, his Works ſeemed the Standard of the propagators of theſe Errors. This Book was taking with many, recommended to People by* Mr. Trayl *and others, as I can prove, and he muſt never be anſwer'd, if not after his Death; and tho' I treat him with all reſpect, yet I wonder his Works ſhould be ſo applauded now, when moſt of our great Divines oppoſed them heretofore: Yea, as* Mr. Nesbit *from credible Hands informs me, the* Aſſembly of Divines *deſir'd to have them burnt. Obj.* You are ſaid to miſquote him. A. *I cannot find I miſtook one word, except that once I ſet* Juſtifie *inſtead of* Pardon, *which is alter'd in the ſecond Edition. Obj.* You miſrepreſent his Sence. A. *Not that I know; and what* Mr. C. *inſtanceth, I have fully proved it muſt be his ſence, tho' I inform you in my Book he*

Vulgar Objections againſt my Book anſwered.

oft speaks Contradictions, but the most I mention he labours to prove, and his Scheme enforceth it. *Obj.* You take Bits of Sentences. A. *I still give one full period, and it's only to avoid swelling my Book that I mention'd no more in other Clauses; yea, in what is material I oft set his words at large, and if it be needful, I shall put him in a fuller light.* *Many Obj.* My Book was written against Mr. *Cole.* A. *I had no Eye to him at all, except in the Digression about Repentance, which was much the same as I deliver'd at a third meeting to compose the Debate between Dr.* Bates *and him, (tho' since then he broke out against us twice) this I preface in my Book with these words:* Herein I have to do with men of more orthodox Principles than Dr. *Crisp.* *And Mr.* Cole *must know, these words did refer to him; yea, notwithstanding many strange Passages, I hope he doth not hold most of those Opinions; nor can he agree with Mr.* Chancy, *unless he disagree with what he hath oft said, yea, and printed.* *Obj.* It's more than hinted, that *I* intend in that Book to reflect on all them called Congregational. A. *I am sure I abhor such an Intention; nay, did not I pitch on Testimonies from among them, to oppose these Errors? I know many of their Ministers, whom I think free from the least disposition towards them; the* New England *Synod effectually oppos'd them; Mr.* Flavel *and Mr.* Lob *have written well against them; Icite* Bulkley, *Dr.* Owens, &c. *who are fully for the opposite Truths; and tho' I sent Mr.* M. *word, that* in the mind I was in, *I would forbear Testimonies from his Writings, but that I would not bind my self for any time, yet I have since met with great reason to cite him, as one fully for the Truth: Yea, Mr.* N. *(tho' I never requested it) in my House declared, That if Mr.* M. *and three more such had subscribed, he would not have been unwilling to do it; and he desired me to add (*Congregational*) to the Divines in and about this City who forbear to subscribe only from prudential Considerations, which I refused. He remembreth the latter part, and owneth it; and he told Mr.* Hume, *that if one Passage or two were rectified, he would subscribe my Book. It's true, some clamorous People, that cry up these Opinions, happen to be of that Perswasion, but I hope far the greater part are better principl'd; and many seem on the wrong side only from Misrepresentations.* *Obj.* Why do you use the word Rector? A. *It's a proper word, used by Dr.* Owens, *Mr.* Charnock, *and most.* *This Book hath met with various entertainment, with many it hath pleas'd God to grant it acceptance, and many Ministers out of the Country offered their Subscriptions; but of the four seeming Answers to it, I'll give these hints.* To *Mr.* B. *I am obliged, for his Christian usage, and while he allows, that I speak the Language of Time, and of the Dispensation I am under, I will comply with his Proposal, not to enter the Lists, unless I have occasion to prove my Sence of* Phil. 3. *which I find patronix'd by* Augustin. *Of Mr.* Keach *I would but ask, 1. Doth not he believe that persons are bound to agree to the Covenant of Grace, and thereby engaged to love God, and sincerely obey him; and is not refusing to agree to this Covenant the damning Sin? yea, is not this Refusal the Heart of Unbelief? And that's all I there affirm. 2. Is his Spirit in a right frame, when he shall bring these words in my Catechism, to prove that we are not justified upon believing, till we do Good Works, when in that short Catechism there is this; Q. Is not a Believer pardoned, before he can put forth any other Act of Obedience? A.* Thô true Faith is a certain Principle of Obedience, yet so soon as we believe, we are pardoned, even before there can be time to put forth any other Acts of Obedience. *Yea, how oft do I say in my Book, that no Act of ours is a* jot *of the Righteousness* for *or* by *which we are justified, but that is Christ's alone; and yet this person fixeth the quite contrary on me, and so batters in the dark, and warneth all from hearing me: The Lord humble and forgive such. The Letter from the City, &c. seems rather to design a Turn, than argue a Truth; for as it weakly saith some*

The History thereof is worth the buying, Mr. *Parkhurst* lately reprinted it.

ſome things true, and others erroneous, ſo throughout he belies their Principles whom he expoſeth; if it be wilfully, let his own ſerious Reviews give him his Character; if ignorantly, why ſhould he intermeddle? There are few Books written that pretend ſo much, which may be ſo eaſily and much expoſed. Mr. C. is the Author I here deal with: I have long read Books, and from five years old have had no Employment beſides my Studies; yea, before nineteen I was regularly admitted a Preacher, yet I never met with a Tract parallel to his, for abuſive Language, violent Rage, and uncharitable Cenſures. Many great Divines diſſwade me from a Reply, aſſuring me it was at beſt needleſs, with their Advice I had complied, but that I find the Ignorant believe his Miſrepreſentation of my Principle: It's amazing what Eye they read with, if they read at all. What's become of Truth or Ingenuity, that Profeſſors dare affix theſe Doctrines to me, which I a thouſand times diſown, and never can aſcribe any Paſſages to ground them on, but are ſtill forced to cry, This is your meaning, *againſt my plain words and entire Scheme; as thou wilt ſee in this Reply. Mr. C. ſaith* I juggle and equivocate; *when I declare I ſtill ſpeak my mind, and muſt be the moſt inconſiſtent Fool, if it were not ſo. But what ſhould induce me to juggle or equivocate? I value not the Purſes of any, and in God's Cauſe I fear not the Abilities of the whole Party; yea, by more of God's preſence I ſhall be reconciled to their fiery and clamorous Tongues, which is their only formidable ſtrength, tho' the liberty they take doth not evidence a good Cauſe or a Chriſtian Spirit. They give out, that I oft meet with Noblemen about a great Affair, when I never ſpake with one of theſe Noblemen, nor ever was once in any Meeting about that matter. They aſſert Mr.* How *ſaid, he had not put his Hand to my Book, but that I aſſured him Mr. M. would do the ſame; when Mr. H affirms he never ſaid any ſuch thing, but that after he had ſigned, he deſired me to ask Mr. M's Hand. Others ſay, that Hands were affixt without their leave, which is too groſs to reply to. Nay, they turn the effects of my ſinking Diſtempers to my reproach; the worſt I wiſh them is Forgiveneſs, and more Charity and Wiſdom.* Obj. *They ſay* ſome of the firſt Subſcribers did not read the whole Book. *A. The whole ſubſtance of the Book is in the Truths and Errors which they did peruſe.* Obj. *Do not ſome of the Subſcribers recant?* A. *Tho' they have been abuſed, yet the only one that to me ſeem'd willing that his Name had been left out, and that only becauſe of the noiſe. I offer'd to publiſh, that* he deſir'd it, *but he hath forborn any ſuch deſire. Two of theſe Authors pretend to great Piety in their Party above others, the Lord encreaſe it in all; but I am perſwaded they call many Serious ones of their Party, who live under the power of the contrary Truth, and underſtand not the Errors of thoſe for whoſe perſons they may have regard. There be a far greater number of humble, meek, heavenly Chriſtians, that abhor theſe Errors, which they obſerve to alter much the Chriſtian Calm and tender Frame of ſuch, that I hope are upright in the Subſtance. And I heartily deſire all of us would lay theſe Texts to Heart,* 1 Cor. 13. Though I have all Faith, and have not Charity, I am nothing. *Jam.* 1. 26. If any man among you ſeem to be religious, and bridleth not his Tongue, but deceiveth his own Heart, that man's Religion is vain. *Jam.* 3. 13, *to* 18. But the Wiſdom that is from above is firſt pure, then peaceable, gentle, and eaſie to be entreated. *And it's evident, notwithſtanding what Mr. C. ſaith of Paſſions,* p. 12. *that a holy Fear, with a fiducial Conſent to Chriſt, tends more to make a man's ſtate ſafe, and his walk exact, than ſudden Confidence or eaſie Perſwaſions. It's true, Aſſurance ſhould be endeavoured in our* working out our Salvation with trembling and with fear; *yet Mr.* Sedgwick *was a man I'll believe before Mr. C. or the* Letter, *and he ſaith,* In my Conſcience this is the general Opinion of ungodly men; they hear Chriſt died to take away Sin, and to make Peace for Sinners, and therefore they will take no

thought

thought after Christ, but will live basely and boldly in their sinful ways, &c. but Christ never yet made such a Reconciliation, that all Sinners whatsoever, though they live in Unbelief and Impenitency, shall share in it, but only penitent Sinners, and believing Sinners. S. *of Cov. p.* 258.

I shall represent the true state of the points in debate, that if any men will engage me to Edification, and with Truth, they may be directed. The Controversie with Dr. C. *my Book doth it so plainly, that I hope all may see it there; but the present Specimen more especially shall refer to* Mr. C. *who differs from many that help the noise, though they will not see it.*

Part of the Controversie between Mr. C. and me stated, which appears fully in his Principles, as in the following Book.

1. *It is not whether a certain number of Sinners are of Free Grace elected to Faith and Justification, which I affirm, but whether the Elect are required by the Gospel to believe, that they may be justified; which* Mr. C. *denies, and I affirm.* 2. *It is not whether the Gospel be such a Law, as that Acts of Obedience to it stand in the place of legal Works, so as that for them we are saved, which I deny, but whether the Gospel doth assure Salvation for Christ's Merits to such as obey it, and threaten an exclusion from this Salvation against all such as disobey it.* This Mr. C. *denies, and I affirm.* 3. *It is not whether we are justified by our Faith, or any Act of ours, as if they, as Works or Qualifications, were a jot of that Righteousness for which, or by which we are justified; this I deny; but whether God hath fixed this as the Revealed Gospel-Rule, that a man must be a penitent Believer, whom God will justifie for Christ's Righteousness.* This Mr. C. *denies, and I affirm.* 4. *It is not whether the Faith and Forgiveness of the Elect be the Fruits of Election and Distinguishing Mercy, which I affirm; but whether God hath a revealed Rule, by which as Paternal Ruler he gives Pardon and Glory to Believers for Christ's sake, and judicially withholds them from others, whom he condemns not for their being unelected, but for their final Impenitency and Unbelief.* This Mr. C. *denies, and I affirm. To other of his Citations under his Third Principle add this,* p. 32. If you understand Judicial in respect of any Duty, Grace, or Qualification found in us, tho' wrought by the Spirit, I abhor it. 5. *It is not whether we are immediately justified upon believing, before any Works, which follow the first Act of Saving Faith; this I affirm; but whether if Faith should be ineffectual to Acts of sincere Holiness, and to prevent Apostacy and utter Ungodliness, would we be subject to Condemnation by the Gospel-Rule. This* Mr. C. *denies, and I affirm.* 6. *It is not whether Holiness or Good Works are necessary to Salvation, this they and I affirm, but whether God doth require them as indispensible means of obtaining the possession of Salvation through Christ; and declares, that the total want of them, and much more their Contraries, shall expose to Misery. This* Mr. C. *must deny, and the Necessity they speak of is only a Physical Necessity, not a moral. Note, these two last Questions refer to the Adult that have time.* 7. *It is not whether Justification, Adoption, and Glorification be Acts of God's Free Grace, which I affirm, but whether it pleased God to leave himself at liberty to justifie the Unbeliever, while such, and glorifie the Unbelieving and Wicked, and also to damn the penitent godly Believer.* This Mr. C. *affirms, and I deny. This is these mens Free Grace, while they deny the Gospel-Rule and Law.* 8. *It is not whether God hath, as to us, absolutely promised and covenanted with Christ, that the Elect shall believe, and all men believing be pardoned, and so persevere in Faith and Holiness to Eternal Life, which I affirm, but whether there is a Covenant which require our true believing Consent to the Terms of it, as a Condition of Pardon and Glory, and supposeth this true Consent in the actual bestowing of those Benefits. This* Mr. C. *denies and I affirm.* 9. *It is not whether Faith be the only Grace by which we receive and rest on Christ and his Righteousness for Justification, and that it is Christ received by*

Faith

Faith doth justifie, which is the Sence of Protestants, when they say we are justified by Faith alone; this I affirm; but whether he that can truly believe to Justification, must be in part a convinced, humbled, penitent Sinner. This I affirm, and Mr. C. denies: Yea, he saith, that Pardon is rather the Condition of Faith; nay, Pardon is the Cause of Faith. 10. *It is not whether Sanctification taken strictly do follow Justification; this I affirm; but whether* Effectual Vocation *make a real habitual change in the Soul, and that this Vocation is in order of Nature, before Justification. This Mr. C. and the* Letter, &c. *deny, and I affirm with the Assembly.* 11. *It is not whether our sincere Faith, Love,* &c. *are imperfect, and so can be no meriting Righteousness, which I affirm, but whether they are disobedient even in Gospel Account, and so incapable of being the Conditions of any of its promised saving Benefits. This Mr. C. affirms, and I deny.*

These are some of the Points wherein Mr. C. and I differ: I fear I shall find him in all things of Dr. Crisp's opinion, as I have assurance he is in his Definition of Faith. May not I now expect, that People that rail at me will impute to me only what I thus plainly state? The Body of well-esteemed Authors are on my side; there's an end to our Ministry if these be not true; most of the practical Books we have, as Allen, *&c. are all Lyes, and tending to ruine Souls, if Mr. C. judge aright. Thou wilt find in this Book Testimonies cogent to my purpose, and if it will serve Mr. C. to say I wrest them and men thereupon believe him, I cannot help it. Such as I quoted in my first Book are truly quoted, and serve fully to what I produce them for, but to reconcile all men to themselves is not my Work; and yet I think it no hard matter to evidence, that none of my Authors speak against my Assertions. Mr. C. saith I am against the Artieles of the* Church of England, *and the Assembly; I am sure he'l never prove it, and I profess the contrary, and am certain he is against all Confessions of Faith that we own as Orthodox. How far other Ministers are concerned for the Kingdom of Christ, the Safety of Souls, the Rule of Judgment, the plain Gospel way of Salvation to Sinners, the truth and scope of their Ministry, Time will evidence.*

But in the strength of Christ I'll sustain the utmost Persecution at the Hands of these angry men, and while God enableth me, they shall not overturn the Gospel by their unscriptural Abuse of the blessed Names of the Righteousness of Christ and Free Grace, the Gospel way of the application whereof, and a subservient Ministry, being the whole I contend for. I have oft attempted to adjust these things before I engaged, nay, since the severe Treatment I have met with, I sent to Mr. Ch. that I would meet him, and shew how much he mistook my Principles; or if he refused a meeting, I would send him an account in Writing, that he might not abuse himself and the World, but he would accept of neither; as if he could not write without the Question were mistated. Yea, at the request of the united Brethren, I agreed to suspend this Book, if he would do so with his, but this he refused. Now, whatever be the Consequences of these Debates, I am innocent, and commit all to God, in whose Cause I, though sickly, weak and unworthy, am engaged. There is a Mystery in it, that the Explication of one Text should be pretended by some for a Reason against my whole Book, and so countenance all Dr. Crisp's Errors, which yet they profess to dislike; and tho Impartial see I oppose nothing but those Errors. The Doctrine of Imputation being still by Mr. C. &c. objected against me, though I have not yet had opportunity to insist thereon, I will state that case, 1. *It is not whether Christ was a publick person as a Mediator in his Undertakings, and so transacted all for Sinners, that they might be pardoned and saved by his undertaken Satisfaction and Merits; this I affirm; but whether we were so represented in Christ, as that we were in Law sence they that undertook to atone and merit. This I deny.* 2. *Nor*

whe-

whether Christ was a Surety for us in a Bond of his own, to pay our Debt to the full, (and much more) that we might in a due time and way be released; this I affirm; but whether we were joynt-parties in one and the same Bond with him, and so we were actually acquitted when he made Satisfaction, and therefore God could enjoyn no Terms of the application thereof to us for Justification and Glory, nor suspend the same upon those Terms. This I deny. 3. *Nor whether Christ was made under the Law, and that this was one Article of his part in the Covenant of Redemption, viz. That he should in a way of proper Satisfaction bear the substance of the Penalty of the Law, and yield perfect Obedience to all such of its Precepts, as were competent to his Person, and this to save the Elect; this I affirm; but whether Christ was joynt-Covenant-Party with all the Elect in* Adam's *Covenant, so* that they *were legally esteemed to make satisfaction and yield perfect Obedience in his doing thereof. This I deny.* 4. *Nor whether Christ's Righteousness is imputed to Believers, and so made theirs,* that it *is applyed to them, and pleadable by them, as what was always designed and undertaken for their Salvation, and is the sole meritorious Cause of their Pardon, Acceptance, and Glory, and this as effectually, as if they themselves had satisfied and merited; and this Righteousness is reputed by God as that which now pleads for their Impunity, Acceptance, and Happiness, as Members of Christ: All this I affirm; but whether it be imputed as our formal Righteousness, and so we may truly plead, that we our selves, as Elect, did legally, by Christ as our Proxy, satisfie and merit all, and without the interposal of the Gospel-Rule, we have a legal Title to Glory by* Adam's *Covenant. This I deny, as what excludes Forgiveness, makes Christ's Sufferings needless, denies any proper Satisfaction, and destroys Christianity.* 5. *Nor whether we all sinned and died in* Adam, *and in Christ are all made alive; which I affirm, owning Christ's Influence as both real, yea, and publick, as before explained; but whether we were in Christ before Faith, as we were seminally in* Adam *before we were born, which his federal Headship did suppose. The being thus in Christ before Faith I deny. These express my Thoughts, which I doubt not (by* Christ's *help) to maintain against all these Opposers, while I expect nothing but a gross exposal of themselves, when their Conceits are forced out of their cloudy Expressions. Reader, I had reason to instance some minute things, though with men of Wisdom and Fairness a Cause depends on Arguments, and not personal Respects. Joyn with me in earnest Prayer, that Truth and Love may flourish, and that Christ's Cause may be managed with a Christian Spirit, which I have endeavour'd, and not exposed nor reviled my Adversary. I am thy Servant in the Kingdom and Gospel of our Blessed Lord,*

DANIEL WILLIAMS.

ERRATA.

P. 1. *l.* 8. [illegible]. P. 14. *l.* 18. dele *for.*

A DEFENCE OF Gospel-Truth,

THE Reverend Opposer of my Book having as yet offer'd so little of Argument against my Assertions, my Reply must be short to what he hath said; and shall therefore chuse another method than what his Book prescribes. His unusual Reflections I dare not return, being awed by Him who chargeth me not to render railing for railing, 1 *Pet.* iii. 9. and hath declared, that the Wrath of Man worketh not the Righteousness of God: Happy they, and likely to arrive at Truth, that are ἀληθεύοντες ἐν ἀγάπῃ, *Eph.* iv. 15. *truthing it in love.* The weight of the Points in debate will not allow me to be Pedantick; nor can I bid at childish Jests, without suspecting my Mind in a Case unfit for Serious Thoughts, or the Aids of the Spirit in search for Truth; neither is it allow'd *Tit.* ii. 7. in Doctrine shewing Gravity, &c. I shall therefore proceed in this method: 1. Shew how he mistakes and misrepresents my Principles against the plain Words of my Book, even where I mention them as my positive Judgment. 2. I shall endeavour to make the most material things more evident to the ordinary Reader. 3. I shall instance some of Mr. *Chancy*'s Principles, which he asserts, and labour to let thee see where we differ, and what's the Judgment of others in these things. 4. I shall briefly reply to what else is material in his Book, that falls not under the former Heads. *The Method.*

Some Instances wherein Mr. C. misrepresents my Principles against my plainest words in my Book.

1. Mr. C. saith of the *Athenian* Society, *I doubt not but they are of your Opinion in Doctrinals*; and then chargeth them, as being against an election

of a determinate number of men to Eternal Life; and adds, *I doubt not you will be found to do ſo.*

Election aſſerted.

Repl. Theſe Gentlemen were pleaſed, in anſwer to a kind Letter of Mr. *Criſp's*, to give their Thoughts of my Book, and your Reply to what they have ſaid of Election, affecteth not their Aſſertion. But, by what words can I expreſs my own Judgment more fully then? *P.* 65. I affirm, There is a Promiſe of the firſt Grace made to Chriſt for the Elect, and by vertue of that Promiſe they conſent, *P.* 3. *ch.* 1. I affirm, That certain Perſons freely elected by him, ſhall certainly be juſtified and adopted; and that theſe perſons are the Objects of God's Love of Good-will, even while they are Sinners; and that God continues his Purpoſe of doing them good, notwithſtanding their Provocations; and Chriſt hath made full atonement for Sin, and merited Eternal Life for the Elect, which ſhall be in God's time and way applied. There is a great difference between an Elect Sinner, and others. As to what they ſhall be in time, *chap.* 20. *p.* 210. God hath elected a certain number, &c. and ſo the Goſpel ſhall not be in vain to all. See the ſame oft repeated *p.* 66, 116, 210, 305.

II. Mr. *C.* reckoning me, ſayeth, *p.* 3. *The Law of Works is that is abrogated*, tranſiit in [illegible] *Put yourſelf aſide the Dis-Law as obſolete, and of no uſe to us at all.* So *p.* 21. *We have nothing to do with it, it's out of doors.*

The Law not abrogated.

Repl. He would inſinuate that I ſay, That the preceptive part of the Law is not a Rule of Manners, nor that the tranſgreſſion of it makes us guilty, nor that men, whilſt they reject the Goſpel, are not at all under the Curſe of the Law. All which I abhor. And though this Point fell not in my way to handle, yet there wants not Paſſages to this purpoſe: *P.* 198. The holieſt Action of the holieſt Saint needs Forgiveneſs. *Chap.* 21. *p.* 225. It's legal Preaching to be always preſſing the Duties of the Law of Nature, but neglect preaching Chriſt, &c. where I allow it ſometimes. Again, in the ſame Page I condemn ſaying, That our beſt Obedience doth not deſerve Wrath by the Law, as a Rule of Miſery and Happineſs; or that it doth not need forgiveneſs. *P.* 125. I affirm the Law to be a Rule of Duty, *Cap.* 12. *p.* 107. the Goſpel declareth all condemned till they do believe; it declares *they are ſo*, and denounceth they ſhall be ſo, &c. And again, They that believe, their Condemnation is *reverſed*: See *p.* 57. Reader, thou mayeſt read me ſtill affirming the Miſery even of the Elect, by the Law, till they are juſtified by Chriſt.

It's true, I do think that 1. The Sentence of the Law cannot hinder the relief of any Soul by Chriſt, who complieth with the Goſpel. 2. Nor that it is poſſible for any man to be ſaved by the Law of Innocency. By Forgiveneſs is our Bleſſedneſs, and not by our ſinleſs Obedience: And ſo far I'll own it, but not in the three former ſenſes.

III. Mr. *C.* tells me, *p.* 20. That when I ſaid Chriſt's Sufferings were the Foundation of our Pardon; that our Sins are forgiven for Chriſt's Sufferings, and without them Sin cannot be forgiven. *Your Fundamentally is only a remote Cauſality*, &c. *all that we have of your meaning, is a poor* cauſa ſine qua non. And within a few lines you mean, *By ſomething elſe beſides them, not by the immediate application of them, but mediate and remote*, a cauſa ſine qua non.

Repl.

Reſp. The plain meaning of what he thus expoſeth is, that the Elect were not diſcharged and actually juſtified at the time when Chriſt ſuffered: Which is proved *p.* 17. *&c.* But it's ſtrange, that any one that read this or the following Paſſages, ſhould infer either, 1. That Chriſt is only a *cauſa ſine qua non*, which is no Cauſe; 2. Or that his Righteouſneſs is not the ſole meritorious or material Cauſe of our Pardon, which in judicial acts are the ſame; 3. Or that Chriſt's Sufferings are not immediately applied to our Pardon; 4. Or that Pardon is by any act of ours as a joynt meritorious Cauſe with Chriſt; each of which, I hope, the following Paſſages will clear me in. *P.* 16. I affirm, When we are pardoned, the whole meritorious Cauſe of Pardon is the Atonement of Chriſt, and what is required of Sinners, is only a meetneſs to receive the Effects of it. *P.* 39. I affirm, That Juſtification, and all other Benefits, be the *Fruits* of Chriſt's Righteouſneſs, as the *only* meritorious Cauſe of them. *P.* 40. We are, for the ſake of Chriſt's Righteouſneſs delivered from the guilt of Sin, and entituled to Life, and accepted with God againſt all excluding Bars. *P.* 41. Chriſt was he by whoſe Merits he forgives us, but he never was forgiven; we are forgiven, and never had *Merits* of our own to forgive our ſelves: And it's enough that we were pardoned and adopted for his ſake, when we deſerved endleſs Woe, and are never capable of making the leaſt atonement. *P.* 43. Faith owns the *Foundation of our Plea to be in Chriſt*, from whom are derived to us that Pardon and Right to Life which are the *effects of his Righteouſneſs*; for this we are juſtified, for that Righteouſneſs which is in Chriſt we are acquitted and adopted; the *efficient* Merit is in him, the *Effect* of the judicial Abſolution *for* that Merit, is in us: The Righteouſneſs *is ſtill in Chriſt*, for the ſake whereof we are abſolved or juſtified: God hath for Chriſt's ſake forgiven us, but not for the *ſake* of what is in our ſelves, *&c.* and now being abſolved or made righteous in a Law ſence, we have as much matter of glorying as abſolved acquitted Sinners can have. We are juſtified by his Righteouſneſs; that is, *for that* we are forgiven, and alſo entituled to Life, which we had forfeited our ſelves, but we are not made innocent, nor ſo eſteemed; we are not accounted them who made the atonement; we ſtill *take hold of Chriſt's Righteouſneſs that by it we may be forgiven*; and this is our Bleſſedneſs, and our Goſpel-Righteouſneſs, which all ſuch refuſe who reject Redeeming Love from a Conceit of their own Merits, or refuſe the Terms of the Goſpel, which by the Promiſe do make us capable of being juſtified and ſaved for the Merits of Chriſt; yet theſe ſtill remain *his Merits*, though thus beneficial to us in their *Application*, as the procuring cauſe of all our Good. *P.* 44. We ſtill need Pardon, and continue juſtified by the *efficacy* of the Righteouſneſs of another, and muſt look to Chriſt as the only Subject of it all our days. Our juſtified ſtate is a continuance of the bleſſed *Effects* of the Righteouſneſs of Chriſt from firſt to laſt; that Cauſe is ſtill productive of Supplies, as our Guilt returns, or Neceſſities and Capacities renew or grow, but our Redemption is ever in Chriſt. *P.* 249. Pardon is not the *Effect* of thoſe Graces, but of the Promiſe in the Virtue of Chriſt's Blood, or of his Blood *applied* for Forgiveneſs by the Promiſe. Reader, if thou regardeſt Truth, doſt not thou find Chriſt's Sufferings to

Chriſt's Righteouſneſs the ſole meritorious Cauſe or material Righteouſneſs in Juſtification; and it is applied to Believers.

be a real Cause of Pardon, a sole meritorious or material Cause, all other Causes of that kind excluded, and these Sufferings and Christ's Righteousness immediately applied? See *p.* 247. We are justified only by Christ's Merits, as the sole procuring Cause or Righteousness, for which we are justified.

V. Mr. *C. p.* 21. *The use of Christ's Sufferings is to compound with God for Sinners, upon the account of the Old Law, and put a Bar upon his Proceedings, according to that, and procure another Law, by the Righteousness whereof we are justified, which Righteousness is our own inherent Righteousness, and not Christ's.* And *p.* 36. *Faith doth not justifie us by applying Christ's Righteousness,* &c. *but by its own Vertue, as being a Righteousness it self,* &c. *but Christ's Righteousness hath nothing to do here, it's our own Faith and Repentance is the Righteousness, in conformity to the Rule of Promise, and that's Latin for the New Law.* So *p.* 15. *We are not at all entituled to this Blessing by Christ, but by our own Obedience you mean,* &c.

Gospel-Conditions not the Righteousness for which we are justified, nor of the same nature as legal Works.

Repl. I am represented as if I thought, 1. That Christ served only to excuse us from perfect Obedience, but that our Pardon and Glory, given by the Promise, were not the immediate Effects of his Merits. 2. That he merited only that we might merit by our Faith. 3. That our Faith and Repentance are the meritorious Cause of our Pardon and Glory by the New Law, and so, that Gospel-Conditions are of the same use to our Justification, as Works were under the Law; that is, to be the Righteousness for which we are justified and saved. All which I disown, and expresly declare, 1. That Christ hath satisfied Justice, and merited Pardon and Glory; these have their Being only on his account, and he hath a Right to give them. 2. When the Sinner partakes of these Mercies, he partakes of them as the fruits of his Death, and for his sake. 3. God in Christ, as our Ruler, hath declared a Way and Order how he will dispense these Benefits to us, and enjoyns our compliance with that Order. If we believe (tho' Faith be his Gift) he will forgive for Christ's sake, otherwise he declares he will not. 4. Gospel-Conditions have no other use to our Interest in these Benefits, than a complyance with this stated Rule of the Distribution of Pardon and Glory, which are merited by Christ, and given only for his sake. This is my plain meaning in all he hath objected against, consult my words in the Epistle, and what I have repeated in the last Head, and these following in my Book. *Cap.* 7. *p.* 39. I affirm, That Christ by his Righteousness merited for all the Elect, that they should in his time and way be certainly partakers of its Saving *Effects*, and did not only purchase a *conditional Grant* of those Effects, *viz.* that Proposition, *He that believeth shall be saved.* *P.* 1. I affirm, The *whole* meritorious Cause and Price of Justification, Adoption, and Eternal Life were perfect, when Christ finished the Work of Satisfaction. *Cap.* 3 *p.* 16. I affirm, That when we are pardoned, the *whole* meritorious Cause of that Pardon is that atonement, and what is required of Sinners, is only a *Meetness* to receive the *Effects* of it. *Cap.* 10. *p.* 84. I deny, that preparatory Qualifications do merit True Grace; and that Faith or Repentance do merit an Interest in Christ. I say, their whole use depends on *Christ's Ordination.* *P.* 45. we are *reputed* righteous, for the sake of

of what Christ did, and not for the merit of what we have done. *P.* 61. I deny the performance of the Conditions of the Covenant to be a purchasing Price, or meritorious of the Benefits promised on such Conditions. This I deny, for Christ alone paid the Price, and it's the *Covenant-Promise gives an Interest* in the Benefits, to such as perform the Conditions. *Cap.* 8. *p.* 53, 54. When I had shewn how all Satisfaction, *&c.* were provided and adjusted in the Covenant of Redemption, I declare, that by the Covenant of Grace I mean the *way* that God hath ordained, to apply to Sinners that Salvation which is prepared by Christ, and which he will enable the Elect to comply with. Same *Pag.* I affirm the Conditions do not merit the Blessings promised. *P.* 55. I affirm, it's from *God's Will in the Promise* that they are made to be Conditions; he connected the Benefit and the Duty; though he chose Conditions that were fit, yet their *fitness* would not have availed to our Interest in the Benefits, unless he had promised they should so avail, *&c.* And the Covenant, though conditional, is a disposition of Grace: There's Grace in giving Ability to perform the Conditions, as well as in bestowing the Benefits: God's enjoyning one in order to the other, makes not the Benefit to be less of Grace; but it is a Display of God's Wisdom, in conferring the Benefit suitably to the nature and state of Man in this Life, *&c.* *P.* 45. Our Pardon and Acceptance is firm and lasting, and will no more fail us than the Righteousness of Christ will fail, it being the meritorious Cause and Security thereof, and the Benefits can abate to none, who answers the Gospel-rule of *its Application.* *P.* 57. These Conditions make us capable of *no* Happiness, but what Christ hath *bought and prepared for us, &c.* *P.* 58. The Use and Interest of Gospel-Conditions is not from the conformity of them to the preceptive part of the Law, (though in a degree there be that) but from their conformity, to the Rule of the Grace of the Promise, the promise of Pardon through Christ being to the penitent Believers, and no other. Repentance and Faith become necessary and useful Conditions of this Pardon, by the order of God in that gracious Promise; but by the Covenant of Works, the meer Work gave an Interest in the Reward, as it was obedience to the Precept, by a Sanction that had Goodness, but no such Grace in it. See *p.* 61, & 225. I deny that Faith, *&c.* are in the same place as Works were under the Law. How many more places could I cite? but I shall refer thee to what follows, as to the point of Merit. See *p.* 225, 247.

VI. Mr. *C. p.* 30, 31. *He looks whether or no we have fully performed the Conditions, and upon finding them, he judicially gives the Promise,* i. e. *in a way of Reward to the Work performed. Whether they be perfect or imperfect it's no matter; the Reward is of Debt, and not of Grace,* &c. *And what can this be, but a declared Judgment, that he is* de congruo, *deserving Pardon, and I think* ex condigno *too, before he is pardoned,* &c.

Rep. The scope of these and the like Passages, is to render me one that thinks that Faith or other Graces did merit the pardon of our Sins; which is contrary to my declared Judgment; as may be seen in what I have above cited, and in these following Passages, *Cap.* 12. *p.* 102, 103. The Faith

Gospel-Conditions no way meritorious of Justification or Salvation, nor other working-conditions, but a meer conformity to the Gospel way of receiving the Gifts of Christ.

Faith be *no way a meritorious Cause* of a Sinner's Justification, &c. Note, 1. There is a Righteousness *for which* a man is justified, that is *only* Christ's Righteousness; this is the Foundation of the Promise, and the Merit of the Blessing promised: Nothing can add to it or *mingle with it*; it's sufficient, and *alone* sufficient to satisfie Justice, atone for Guilt, and merit Acceptance and Eternal Life. 2. There is to be considered, what the condition of the person is, whom this Mercy is promised to; he is one that hath this True Grace of Faith, &c. Christ's Righteousness shall not be imputed to this use, unless we believe, &c. and this Faith being a conformity to the Rule of the Promise, some call it a subordinate Righteousness, not meaning any Righteousness *for which* a man is forgiven, for it is Christ's Righteousness *alone* for which God justifies us: But it's our answering the Rule by which Christ *applieth his Righteousness* for our remission, and a Right to Life, and his Promise is the ground of our Title. *P.* 104. I deny that Faith or any Grace be *a lot* of the meriting Righteousness for which we are justified, I deny that Faith, or any other Grace add *any thing* to the value of Christ's Merits: Yea, I add, That if Christ's Righteousness could be applied for Pardon, to the vilest Sinner, *before he believes*, it would justifie him; but God hath declared, it shall not be applied to Unbelievers. *P.* 120. Neither Holiness, sincere Obedience, or good Works, are *in the least* the meritorious Righteousness whereby Salvation is caused, or for which this, or any Blessing, becomes *due to us, as of Debt*, &c. but He appoints these as the *Way* and *Means* of a Believer's obtaining Salvation, &c. *P.* 125. I deny that any Holiness, internal or external, any Obedience, work, or Duty, *do at all merit* the Promise, or is the meritorious *Cause or Righteousness for which any* promised Mercy is bestowed: And I own, that *all is of Gift*, tho' given in an order suitable to our condition, as Subjects in a state of Trial. *P.* 137. Nothing of these merit Heaven, but he that merited Heaven, hath peremptorily appointed these to bring us thither. *P.* 155. We ought to *renounce* every Thought of purchasing from God any Benefit for what we do. *P.* 210. We must teach the *best man* to renounce all the Grace he hath, and Good he performs, as if being the *least* atonement for Sin, or *least* purchase of Life, or any *addition* of Merit to a Christ, or sharing in what is peculiar to him. *P.* 225. I condemn it as Legal to preach, that our Faith, Holiness, or Good Works stand *in the same place* now, as perfect Obedience did under the Law, *viz.* to render the Reward to be of Debt, or be the meritorious Righteousness *for* which we are justified. *P.* 244. I do renounce all that Saints have or do, as any atonement for Sin, or purchasing Price of the *least* Benefit, much less Salvation.

Judge, Reader, if I can say more to exclude all Opinion of Merit.

VII. Mr. *C. p.* 31. You do here not a little insinuate what *I know lies in your Breast*; That there is no specifick difference between Grace and meer moral Endowments. And it appears so upon all your *Hypotheses*, for you declare, there ought to be such and such Qualifications, to entitle a man to the Promise of Grace, or Grace in the Promise, before he hath the Promise. The same *p.* 32.

Repl.

Repl. Here I am charged, 1. as if I thought there were no specifick difference between Saving Grace and meer Moral Endowments. I suppose by Moral Endowments he meaneth such as the unconverted have; to which I answer, There is a moral specifick difference, the one is Saving, the other is not; the one is from the effectual Work of the Spirit, whereby the Soul is truly regenerated, the other is not. And this difference then wit see me own, as far as I had occasion. 2. I am charged, as that I hold there *must* be Qualifications in a Sinner, to entitle him to the first Grace, or to the Promise of it. But as there is not a little leading to either in the words he cites, so I pray weigh the places under each Head.

1. There is a specifick difference between Grace and meer moral Endowments. *P.* 224. I condemn it as legal to press men to Faith and Repentance, and other Duties, as if to be performed *in our strength, without the Grace of Christ, and influences of the Spirit.* *P.* 57. The Conditions of the Covenant of Grace are performed by the *Grace of Christ*, freely given to Sinners. *Cap.* 11. *p.* 90. Every man is without Christ, till he be effectually called; but when by this Call the *Spirit of God enclineth and enableth him willingly to accept of Christ*, as a Head and Saviour, a man becomes partaker of those Influences and Priviledges which are peculiar to the Members of the Lord Jesus. *Cap.* 11. *p.* 92. I affirm, that Christ's giving *us the Spirit of Grace* doth begin this Union, and the *Spirit given*, in order to Saving Operations, produceth this Faith, whereby the Union is consummated. *P.* 83. I affirm, There may be Knowledge, Assent, Humblings, *&c.* and yet a Soul fail of an interest in *Christ*, for want of true Conversion. *A moral specifick difference between true Grace and meer moral Endowments.*

2. See how positive I am, that there are no Qualifications to entitle a man to the *First Grace*, or the Promise of it. Tho' I wonder that he makes no difference between the Promise of Grace, which is absolute, and Promises to Grace, which are conditional. *Cap.* 10. *p.* 83. I affirm, The worst Sinners are often the Objects of God's effectual Calling, in order to an *Interest in Christ*. *Cap.* 8. *p.* 61. I affirm, the *First Grace* is *absolutely* given, though dispensed ordinarily in the due use of Means. *P.* 66. The Gospel or Covenant tells us, that there is a *Promise* of the *First Grace* made to Christ, for the Elect, and by vertue of that Promise the Elect do consent to the Covenant; and this Gospel or Covenant is the Means whereby that Faith is wrought. *The First Grace absolutely given.*

VIII. Mr. C. *It is this Doctrine*, viz. *of Imputation, that you are still bantering; it's that you have the greatest pick at.*

Repl. Reader, weigh my plain words; *Cap.* 7. *p.* 37. The Mediatorial Righteousness of Christ is so imputed to true Believers, as that for the sake thereof they are pardoned, and accepted unto Life eternal, it being reckoned to them, and pleadable by them for these uses, as if they had personally done and suffer'd what Christ did, as Mediator *for* them, *whereby* they are deliver'd from the Curse, and no other atonement, nor meriting price of Saving Benefits, can be demanded from them. *P.* 39. I affirm, That besides these Effects (*viz.* all the saving Effects of Christ's Death) being made ours, the very Righteousness of Christ is imputed to true Believers, as what was always undertaken, and designed for their Salvation, and is now effectual *Christ's Righteousness is imputed.*

dual to their actual Pardon and acceptance to Life? yea, is pleadable by them, as their Security, and is as useful to their Happiness, as if themselves had done and suffer'd what Christ did. And a few lines before I affirm, That Christ's Sufferings and Obedience were so in our stead, that God cannot exact from us any other atonement for Sin, or price of any Gospel-Blessings. *P.* 43. Had not Christ suffer'd *for us*, we could not be absolved for the sake of his Obedience and Sufferings. The like may be seen *p.* 247.

Reader, I would inform thee, that I can agree to any Expressions, to note Christ a Representative, Surety, Head, *&c.* that are consistent with Pardon of Sin, and our not being the persons in God's Account, who suffer'd and obey'd: But, I think, Forgiveness for the sake of what Christ did and suffer'd for us, is what we must take comfort in, and Christ suffer'd in the person of a Mediator.

IX. Mr. *C. p.* 1. *For the Doctrine of Justification especially, we are in a manner returned to Egypt, that of Justification by Works being brought into the room of Justification by Faith.*

Repl. Here, and in many places, I am arraigned, as being for Justification by Works, and not by Faith; which must be to import, 1. That I am for Works being joyned with Faith, to our admission into a state of Justification. 2. That Faith and other things do justifie us, as the Righteousness for or by which we are justified. As to the last, review what is cited under the 3, 4, 5, 6 misrepresented Principles, and sure thou wilt see that it's *Christ's Righteousness*, and not ours, which is that for and by which alone we are justified, as the sole Merit. The former then remaineth as an Charge; as to which, see if I do not positively assert, that we are *justified* as soon as we truly believe. *Cap.* 12. *p.* 104. I affirm, that we are justified the same moment as we truly *believe* in *Christ*, and the Blessing is not suspended for any time longer. This I affirm, because God *justifies* us by the Promise, as his Instrument; and this Promise declares, that He will *justifie him that believes*. It's *Christ*, truly believed on, doth justifie us, and *Christ* so believed on cannot but justifie us. *P.* 247. We say we are upon repenting and believing put into a justified State, *before any other Work*. Reader, I did, to prevent this mistake, preface that *Chap.* 13. *of the Necessity of Holiness and Good Works*, with these words. *P.* 120. Note, that whatever is spoken in this Chapter of any Act of Grace, except penitent Believing, refers not to the forgiveness of Sin, or the Sinner's admission into a *justified state*; the Benefits I here treat of, are the not forfeiture of Pardon, the possession of Heaven, and particular Blessings, as encrease of Peace, Joy, Returns of Prayer, *&c.* I *Sup.*

Justified by Faith before Works.

Obj. *The only Pretence for this Charge, must be, That I make Repentance necessary to Forgiveness.*

Ans. But, 1. I expresly deny Repentance to be any part of the Righteousness for which we are forgiven. It's no Merit, *&c.* this thou mayest see in a hundred places in my Book, some are cited in the 4, 5, 6 Heads. 2. I deny it to be any cause of Forgiveness. I say in *p.* 119. I own my self to be among them who deny Repentance, or any Grace in Man, to be a

Gospel Conditions no Causes of Justification.

Cause

Cause of Forgiveness. 2. I deny that Justification is *equally* ascribed to Repentance, as to Faith, &c. See *p.* 113. I deny Justification to be *equally* ascribed to Faith and Repentance, for we are said to be justified by Faith; which imports, that Repentance is but a Disposing Condition, and Faith the Receiving Condition: Repentance without Faith is unavailable, as Faith without Repentance is impossible. Faith seems to compleat all, and in a manner comprehend all. Now Reader, thou seest that all I say, is, That Faith alone receives Forgiveness by Christ, or Christ for Forgiveness: But that Repentance of Heart must be in that Soul, who shall obtain Forgiveness, see my Reasons *Cap.* 12. from *p.* 115, to 119. By the way note, If it can be true, as he saith *p.* 16. *That I mean Works are necessary to Salvation, as working Conditions*; when I exclude all Graces and Works, as *any Cause* at all.

Justification by Faith alone, as the only Receiving-Condition

X. Mr. *Ch. p.* 29. *What a sad case is a poor Sinner in, if he make shift to scramble, by his imperfect Conditions, into Covenant! He is like every day to be turned out again; and when he hath done the best he can, he must never believe that he shall go to Heaven, till he lye a dying.*

Repl. Here my Principles are represented as against the perseverance of the Elect Believer: But I shall cite a few places, and leave it to thy Judgment. *Cap.* 7. *p.* 40. I affirm, That Christ by his Righteousness merited, and by his Spirit doth renew the Hearts of his Members, and *will*, in time, so communicate of his Grace to them, that they *shall be* perfectly holy, even without Spot and Blemish: And the Spots and Blemishes remaining in a godly man, do *consist* with his justified state, and shall not cast him out of God's Favour. *P.* 138. Do not say, the Elect Believer will not fall away, *I think the same*; yet is it the less true, that even he shall perish if he fall away: Nay, doth not God by these Threats contribute to keep him from Apostacy? And *p.* 173. I deny that a Principle of Life, given at first conversion, will *finally* fail to exert it self in due Humblings for repeated Enormities, and in holy Resolves. And *p.* 248. God sees no Sin in Believers, so as to cast them out of a Justified state. *P.* 66. The Gospel *secures* the Perseverance of Believers in that true Faith, and the necessary effects and operations of it, and thereby secures those Benefits as *unforfeited*. Many more places might be produced; as *p.* 37, *&c.*

All Elect Believers shall persevere.

XI. Mr. *C. p.* 16. *The great Quarrel you have with him, is, That he* (viz. Dr. *Crisp*) *makes it so much his business to vindicate the Honour of Free Grace, and of the Lord Jesus, in our whole Salvation.* P. 35. *According to your own Principles, it's a question whether you have not put a Bar upon the Grace of God, by making so daring and audacious an opposition to it, as you have done in this Book.*

Repl. This severe Charge is, that I 1. oppose the Honour of Christ; 2. I make an audacious opposition, to the Grace of God, even to a doubt, whether I am guilty of the Sin against the Holy Ghost: But I hope the places following will convince thee of his Mistake.

1. I do not oppose the Honour of Christ, though I would keep the Crown upon his Head. See *p.* 55. Christ as a Priest hath merited *all*, but as a King or Priest upon his Throne, he dispenseth all. And *p.* 209. We must teach,

Christ not opposed, but exalted.

that Christ hath purchased *all* Saving Benefits, and that men must look to him as the *Author* of Salvation, and *Giver* of that Grace whereby we obey the Terms of Life. *Cap.* 22. *p.* 238. I am willing to own any thing that lays Man *low, and exalts Christ*, as the only Atonement, the only Purchaser of all our Blessings, the only Procurer of our Acceptance, the Author and Finisher of all Grace. Nothing can *add* to his *satisfaction* or *fulness*; Pardon, Peace, Life, *all* are the *effects* of his *sole* Merits; we must do all in *his* Name, act in *his* Strength, daily live on *him* for all Supplies, and look to him for Acceptance, without whose Incense the best man and the best action were an Abomination. What I contend for is his *Government*, so wisely contrived to *apply* his Blessings to Men, in a state of Trial. Reader, look back to what is cited before, 4, 5, 6 Heads, and I am sure my Book is full of such Passages.

Free Grace honour'd, and not oppos'd.

2. I do not oppose the Free Grace of God: See *Cap.* 23. *p.* 240, *&c.* I have affirmed, and would admit the *fullest* Expressions to testifie, that in these is the Free Grace of God in Truth. Of meer Grace he *elected* some certain Sinners to Life, upon no moving *foreseen* Condition, but yet to obtain it through Sanctification of the Spirit to Obedience, and Sprinkling of the Blood of Jesus. Of *meer love* to Sinners no way deserving it, he gave his Son to dye for them, who also undertook to bring all the Elect to Salvation, in the way appointed between the Father and him. He without *any* thing in Man to deserve it, gave his Gospel, and thereby offereth in the vertue of his Son's Blood Pardon, and Eternal Life to every one that will repent, and truly believe, and no penitent persevering Believer shall miss of Life by a failure of this Promise. He freely, and of meer Grace, *bestows* Faith and Repentance; yea, gives his Spirit to create these, and any other good Work in worthless vile Sinners; and though he will not forgive any that finally refuse to believe and repent, nor save any ungodly apostate man, yet Pardon and Life are his *Free Gifts*, and *no* Grace nor Duty merits them, they being no more than the required *Conditions* or *Means* of our partaking of them, as the Gifts of God through Christ; and so he hereby honours his own Government, and no way indulgeth the *Boastings* of Men. *P.* 244. This Grace I adore, and own the best to *merit* nothing, to *forfeit* all, yea, to deserve Hell by the Law of Works. And I do renounce all that Saints have or do, as any atonement for Sin, or Purchasing-price of the *least* Salvation, *&c.* Very many other places I might add, and have said nothing inconsistent herewith, unless that I must be arraigned, because I think, that since God hath published his Will, that he will forgive all such, and none but such as believe and repent, and will damn all that remain unbelieving and impenitent; that therefore He is not alike free to forgive the Unbeliever and Impenitent, whilst they remain such, and to condemn the penitent Believer, when he is by Grace made such: Tho I declare, He will make all the Elect to become penitent Believers, and then forgive them.

XII. Mr. C. *Truly for your comparing Christ and Holiness in the matter of Justification, 'tis perfect stuff.* P. 18. *You mean, as a working Condition, where-*

by

by you put Works in the place of Christ; and mean as your Oracle speaks, &c. p. 30.

Repl. Here, as well as in other places, I am represented to *compare* Christ and Holiness in Justification, yea, to put Works, as working Conditions, in the place of Christ. I have already instanced, that I denied any Grace or Work to be any *Cause* at all, 9th Head; also, that Christ's Righteousness is the *sole* meritorious *Cause* or *Matter* of our Justification, which is imputed to us 4, 5, 6 Heads; and that our Works follow Faith and Pardon, and neither Faith nor Works are any Price, Atonement, or moving or procuring Cause, 6, 11 Heads, and elsewhere; yea, and that we are to renounce a Thought of this. Do I then oppose Christ, or compare any Holiness with him? I shall add, *Cap.* 19. *p.* 198. I own we should esteem the sincere Holiness of a Believer's Heart and Actions to be *Dung, if compared with Christ*, as meritorious of Justification. And, *p.* 202. Who must not own, that *compared with Christ*, the best thing in us is *vile*, yea, compared with his Righteousness? And *p.* 210. We must teach the *best* man to renounce all the Grace he hath, and Good he doth, as it being the *least* atonement for Sin, or least purchase of Life, or *any* addition of Merit, to Christ, or *sharing* in what is peculiar to him. And *Cap.* 21. *p.* 225. I condemn any that preach, that our best Obedience doth not deserve Wrath by the Law, or that it doth not need Forgiveness, or is *any* Supplement of Christ's Righteousness; yea, or to neglect to call men to *renounce all* in themselves, as any atonement for Sin, or cause of Pardon; and that we must look to Christ as the *only* Propitiation, Purchaser of *all* our Blessings, and Cause of the acceptance of our Persons and Performances.

Holiness not compared with Christ, nor Works set in his place.

Reader, I have given thee a few of those many places. Having finish'd this first point propos'd, I will appeal to thy Conscience, whether I can with any shadow of Justice be charged with those Principles which this Brother fixeth upon me. I hope he did not wilfully expose me in the face of such Evidence. The words in my Preface lead not to the least suspicion, yea, are positive to the contrary; and therefore how he saith this is my sence, when I must not only *equivocate*, but grosly contradict my self, and that in places where I state the Question, must encrease the Wonder: Neither is there the least pretence, except that I assert, that though Pardon and Salvation are all Free Gifts, and the Merits of Christ are imputed as the sole meritorious Cause of all, yet God, as our Ruler, hath appointed a Method in the Gospel for the dispensing of them, and doth confer them in that Method, and ordains a Gospel-Ministry in a consistency therewith, and in a subserviency thereto. This Scheme any man may see in my very Preface, and more through the whole Book. 2. I shall attempt, if possible, to make my sence intelligible to the most vulgar Apprehension, to this end I premise.

1. God may be considered in his Dispensations towards fallen men, as a meer Proprietor and Benefactor, and not as Rector or Ruler; and so men must be considered meerly as Creature-Objects of his Benefits, and not at all as rational Subjects to be now governed, and hereafter judged. If you look at God thus absolutely conferring Benefits, then the way is this: He eternally

The state of the Elect, if God be considered as meer Proprietor.

nally elects to Glory a certain number of men, whom he foresaw undone by *Adam*'s Fall; he appoints his Son to undertake their recovery, as the sole covenanting Party with him, in the Covenant of Redemption; he was to satisfie Justice, merit Glory, and make them physically meet for it.

This is all true, and sometimes prophetically declared thus, and the event as to the Elect is, as certain as if God dealt no otherwise with Man on this side Death. But if this be the whole Method of GOD with Men, as some account it, how much of the Bible is unintelligible and vain, how much is contradicted, and a great part of God's *manifold Wisdom* obscured and denied, which shines forth in his present Paternal Dominion as Redeemer?

The state of fallen Men, as GOD is considered a paternal Ruler.

2. God may be considered as a Ruler, Proprietor, and Benefactor conjunctly: We may look at him as communicating his Benefits in a way of Government, and that in many things not exclusive of his absolute Propriety. That this is his Method, I have proved in my Book, *Cap.* 8, 13, 20, and other Chapters, and may hereafter more confirm it. Herein God connects Benefits with Duties, offers Pardon and Glory upon Terms, deals with Men as Subjects whom he now governs, and will hereafter judge, without respect of Persons, and to that end hath set down his Rules, by which he now sentenceth by the Word, and will at the great day do it by the Person of Christ; all which suppose Christ's Merits, and the Ability to obey, and Benefits given for his sake alone.

It's true, he discovers his absolute Propriety, in not giving the same Means or the same internal Grace to all; which will, no doubt, fully appear to be equal. He doth also discover himself peculiarly beneficent to his Elect, (for whom Christ merited all) and infallibly brings about his purpose concerning them, by making them obedient to the Conditions of whatever saving Benefits his Gospel promiseth upon Conditions; But yet he dispenseth the promised Benefits as a just Rector or Ruler, according to the Offers made to all. Pursuant hereto, our Ministry is appointed to *propose* Blessings to all in the same way, and upon the same Terms, and to assure all, that upon those Terms, and no other, they shall obtain those Benefits for the sake of Christ. Can any think we dare make the same Offers to the Devils, as to every man; or to the Damned, as we can to all men alive? Dare we say to them after Death, *If you will now believe, you shall yet be saved*; turn now, and you shall yet live?

On the other hand, dare we say to an Elect Unbeliever, if we knew him, Elect, thou shalt be forgiven, though thou dost not believe, thy Unbelief is no Bar to thy Salvation, by any Threatning of God declared against thee? Is Sentence past on all men in *Adam*, or on the Elect in Christ's Person, that God deals with neither in a way of Government, as in any state of Trial for Eternity? There's an end of that Preaching which *God* hath fitted, and most blessed to the conversion of Souls, if this be true: Mr. *Chancy*'s Father, in *Doct. of Justific. p.* 117. *Mind you your Duty, God hath ordained the End with the Means; and therefore, though it were revealed to thee from Heaven, that thou shalt certainly be saved; yet I might truly say to thee, except thou believe, and repent, thou shalt perish,* &c. *The Offer of Christ*

in

in the Gospel, this shews what he would have us to do, even to repent and believe. Mr. *Norton, Orth. Evang.* shews, *They (might) say to a* Judas, *If thou believe, thou shalt be saved; and to a* John, *If thou believe not, thou shalt be damned, p.* 89, 90.

Having premised these things, I shall familiarly deliver my real Thoughts as to what men ignorantly accuse me of, and pitch upon Forgiveness of Sin, as a word most intelligible to ordinary Readers. *Q.* Who forgiveth Sin? *A.* It's God in Christ forgives Sin. *Q.* What is it for God to forgive our Sins? *A.* To absolve us from obligation to endure those undoing Punishments, due for the Sins which he forgives. *Q.* For what doth God forgive our Sins? *A.* Only for the Merits and Righteousness of Christ imputed to us. *Q.* Whose Sins doth God forgive? *A.* The Believer's Sins, though he be a Sinner. *Q.* Is our Faith the Righteousness for or by which we are forgiven? *A.* No, this would put up Faith in the room of Christ. *Q.* Doth God accept of Faith, or any imperfect Obedience, instead of perfect legal Obedience, as the Righteousness for or by which he counts us worthy of Pardon and Eternal Life, as if He for Christ's sake had abrogated the Law for this end? *A.* No, for this were to exclude Christ's Merits from being the immediate procuring Cause of our Pardon and Eternal Life; which with all Saving Blessings are the Fruits of his Merits and Satisfaction. *Q.* Is not Faith, or any thing in Man, the Cause of Forgiveness? *A.* No, because Forgiveness is a Mercy, which no Grace or Act of ours hath any causal Influence into. *Q.* Is Faith, or any Act of ours, any Price of Forgiveness? *A.* No, Forgiveness is a Free Gift, and of Free Grace and Mercy. *Q.* Is Faith, or any Act of ours, a foreseen Motive to encline God to purpose, offer, or give us Forgiveness for it? *A.* No, it's of meer Grace that God resolved, and for Christ's sake actually forgives us when we believe. *Q.* Will God certainly forgive a Sinner when he believes? *A.* Yes, because he hath promised to do so. *Q.* Will God forgive all the Elect? *A.* Yes, when they do believe. *Q.* Did God decree, and did Christ merit that the Elect might be only capable of being forgiven if they do believe? *A.* No, for God decreed, and Christ merited, that the Elect should certainly believe, and so be infallibly forgiven. *Q.* Will not God forgive the Elect before they do believe? *A.* No, because he hath not promised to forgive any, while they are Unbelievers; yea, He hath declared he will forgive no Unbeliever. *Q.* What is that Faith in Christ which you perswade to? *A.* Such a Trust in Christ my crucified Saviour, as brings me to receive a whole Christ, in opposition to all Rivals, for Justification, Sanctification, and Glory; relying on his Merits, Fulness, Power, and Care to perform in his own way, what he hath promised, and I stand in need of. *Q.* Must not we receive Forgiveness before we receive Christ himself? *A.* No, we must receive Christ himself, and with him his Benefits, though I must first believe, that there is Forgiveness in him for me, as well as for other Sinners, if I will accept of him. *Q.* How come we to believe? *A.* By the Work of the Spirit in our effectual Calling. *Q.* Have we not an Interest in Christ, as Members of him, before we do believe? *A.* No, we have no claim to the Priviledges of Christ's Members, until we believe:

A plain account of my Judgment by Questions and Answers.

But

But yet, when the Spirit effectually calls us, Chriſt thereby takes hold of us, to make us Members, and by Faith we receive him for our Head, and ſo have the Priviledges and Benefits of his Members, as in Marriage both Parties conſent, before the Wife hath claim to the Priviledges of a Wife. *Q.* Doth not Faith entitle us to Forgiveneſs? *A.* No; yet by Faith I have a certain Intereſt in Forgiveneſs. *Q.* What doth entitle us to Forgiveneſs? *A.* The Promiſes of God entitle us to Forgiveneſs for Chriſt's ſake, when we do believe. *Q.* Hath God declared any Rule by which he gives Forgiveneſs to one rather than another? *A.* Yes, his Goſpel, wherein he declares, he will forgive them that believe. *Q.* What uſe is Faith of to Forgiveneſs? *A.* Not to merit, not to buy, not to cauſe Forgiveneſs; but it anſwers that Goſpel-Rule by which God applies Chriſt's Righteouſneſs for our participation of this, as one of the effects of his Death. *Q.* Have we a Right to Forgiveneſs for Chriſt's ſake upon our believing? *A.* The Promiſe gives us a Right to Forgiveneſs by Chriſt's Merits, when we believe. *Q.* When God forgives us, doth he judge us to be Believers? *A.* Yes, for he hath declared he will forgive none but Believers. *Q.* Will God hereafter more publickly declare us to be Believers? *A.* Yes, even in the day of Judgment, where he will publickly paſs that Sentence, which he by the Goſpel now paſſeth upon every Soul. *Q.* Is it any thing in the nature of Faith, as a Work whereby a Believer comes to be forgiven, rather than an Unbeliever? *A.* No, tho' God did think fit to chuſe this Grace, as fitteſt to honour Chriſt, make uſe of his Promiſe, *&c.* yet its availableneſs is from God's Ordination and Promiſe, wherein he hath made Faith a Condition of Forgiveneſs. *Q.* Why do not you uſe the word Inſtrument? *A.* Beſides the improperneſs of that word as the Act of a Sinner, who is the Object of God's juſtifying Act, which is a forenſick or judicial Act, I think it aſcribes too much to Faith as a Work and like not to hear it made a Cauſe, and to have a cauſal influence on Forgiveneſs; yet I believe the Learned mean no more by it than a moral Inſtrument, which is the ſame with a Condition, and therefore they uſe theſe words promiſcuouſly. *Q.* But do not they ſay we are forgiven by Faith only as it is related to Chriſt's Righteouſneſs, *&c.*? *A.* So do I ſay, and add, that the uſe of any other Goſpel-Condition of any other Benefit, is only as that Condition relates to Chriſt: But how comes Faith related to Chriſt's Righteouſneſs, but as the Promiſe declareth, if thou believe thou ſhalt be forgiven for Chriſt's Righteouſneſs imputed. *Q.* But are not we juſtified by Faith? *A.* No otherwiſe than as God hath declared Chriſt's Righteouſneſs ſhall juſtifie them that believe. *Q.* Doth not Faith take hold of, or look to, approve of, relye on, and accept of Chriſt and his Righteouſneſs for Pardon? *A.* Yes, and therein is its fitneſs above any other Grace: But that would not forgive us, if it were not ordained by the Will of God, that they who thus take hold of Chriſt and his Righteouſneſs, ſhould be juſtified by the Righteouſneſs of Chriſt, when they take hold of it. *Q.* But do not you affirm, that Repentance is neceſſary to our being forgiven? *A.* Yes; not to Pardon in it ſelf, but to our obtaining it; and have proved this *Cap.* 12. but I do not put it in the ſame place with Faith, nor do I inſiſt upon the whole of Repentance, but I affirm,

affirm, that no man will look to Christ, that seeth not his own Misery; and no man doth accept of Christ, that doth not purpose to leave his Sin and Idols; neither do in a manner any solid Writers deny the presence and necessity of so much of it with Faith, which Faith is the great Term of the Covenant, and includes so much of Repentance as I insist on. Q. Shall the Elect fall from a state of Forgiveness? *A.* No, the Decree, the Intercession of Christ, the Promise of Perseverance, yea, and Forgiveness it self, do all assure a perseverance in Grace, and so a continuance in a pardoned estate. Q. What do you trust in, as that for which God will accept of you, and save you? *A.* Only in the Righteousness of the Lord Jesus. Q. Do not you trust in your own inherent Righteousness, as that for which God will save you? *A.* I abhor such a Thought. Q. What stress do you lay on Good Works? *A.* Not as necessary to my justified state, into which I am admitted upon my first believing: 2. Nor as any Righteousness for which God will save me. Q. What stress then do you lay? *A.* No more than as they evidence my Faith to be true, execute my first believing Consent, prevent their Contraries, which the Gospel threatens with Misery, and answer the Rule of any Gospel-promise, that God hath made, and will execute for Christ's sake, to the upright person. Q. Do you think that we are justified by our Good Works at the last day, as if they were the Righteousness by which we shall be saved at the last day? *A.* No, I would tremble at such a Thought, and declare it's Christ's Righteousness alone, and unmixed, that I hope to be saved for and by. Q. What are your Thoughts then as to our inherent Righteousness and Good Works, as they fall under Christ's Judgment at the last day? *A.* My whole Heart is, 1. That if a man truly believe, and dye before he hath opportunity to do more, he shall be sentenc'd *Happy* as a Believer, notwithstanding he was prevented by Death from professing the Truth, and proceeding in Holiness, performing Acts of Worship, &c. 2. God hath declared, that none shall at last be saved by Christ's Righteousness, that are Infidels, Ungodly, utterly unprofitable, or Apostates: And therefore all that God will then save for Christ's Merits, must truly be, and will be declared to be no Infidels, Ungodly, utterly unprofitable, nor total Apostates, but the contrary; and they shall be judged free from the guilt of final Infidelity. 3. The most eminent in Faith, Holiness, Sufferings, and Labours, shall be adjudged to greater degrees of Glory, which added degrees will be as truly the effects of Christ's sole Merits, as the lesser degrees. All this is exactly consonant to my Book, and my full Perswasion.

Because I see that well-meaning People are imposed on, by a noise of Popery and Arminianism, I shall let thee see how our Protestant and Orthodox Divines do represent and oppose the Popish and Arminian Points in this matter; and so thou maist judge how the *Antinomians* secure their destructive Errors by this clamour. The sum of the Popish Principles our Divines oppose may be thus reduc'd: They think, that, 1. by Attrition (or a selfish legal fear of Punishments) Men do *ex congruo* (or meetness) merit Charity and Faith, which be the beginning of Sanctification, and that this begun Sanctification is all our first Justification. 2. That whatever be the effi- *Popish Justification.*

efficiency of the Spirit in working Faith, it is determinable by Man's free Will, whether any believe or no. 3. That upon our improvement and exerciſe of this firſt Charity and Faith, we truly and properly merit the encreaſe of Holineſs, and Eternal Glory, and that *ex condigno*. This they call the ſecond Juſtification. 4. That by the Abſolution of the Prieſt on Confeſſion, in the Sacrament of Pennance, our Sins of Age are forgiven; as original Sin was by Baptiſm, and venial Sins, and temporal Puniſhments of mortal Sins by Satisfaction, and Indulgences; and all in a way of merit.

The Points that can be at all pretended as my Concern, I'll give you, as ſtated by Dr. *Ames*, in his *Bellarminus Enervatus*, with my own Anſwers to his Queſtions, *Tom.* 3. *lib.* 5. Q. *Whether Prayer, Faſting, or Alms are ſatisfactory Works?* *A.* I plainly deny it oft *p.* 240. Q. *Do our Works truly and properly make ſatisfaction to God, for that Obligation to Puniſhment which remaineth to be expiated?* *A.* I ſay, No; for we make no ſatisfaction by any thing. *Tom.* 4. *p.* 109. Q. *Whether Faith alone juſtifieth?* *A.* I ſay, Yes; that is, we are juſtified by Faith alone, as that which alone receives Chriſt, and before Works of Obedience: But yet I think *Ames* well explains this, *p.* 112. *Something may be before Pardon, as a pre-requiſite Diſpoſition, ſo that it be not the cauſe of Pardon.* And this is all I ſay of Repentance, and agree with him in *p.* 112. *Repentance taken for legal Humiliation goes before Juſtification, as a Diſpoſition in Order pre-requiſite, but not as a Cauſe.* 2. *Evangelical Repentance is taken for Converſion, of which Faith is a principal part.* Yea, add, That a great part of Repentance is the effect of Juſtification. 3. I agree with him in the next words: *Quocunq; modo, &c. Whichever way Repentance is taken, neither Grief nor deteſtation of Sin is the cauſe of Juſtification.* Nay more, I agree with *Ames* in his *Account of Faith, cap.* 2. *p.* 101. *Fides ſpecialis miſericordiæ duplici ratione vocatur, &c. Faith of ſpecial Mercy* (which is Truſt or Relyance) *is taken in two reſpects, 1. whereby it apprehends Chriſt, or cleaves to him, for apprehending ſpecial Mercy by him: 2. As it apprehends ſpecial Mercy as already beſtowed. In the firſt ſence it goes before Juſtification; in the latter ſence it follows Juſtification.*

Lib. 6. *Cap.* 1. He treats of imputed Righteouſneſs; and *p.* 139. ſaith, that this is the Proteſtant Judgment; *Chriſti juſtitiam eatenus imputari, &c. Chriſt's Righteouſneſs is ſo far imputed to us, that by the vertue thereof we are as much eſteemed juſt before God, as if we had ſomewhat in our ſelves, wherewith we might be eſteemed juſt before him.* P. 205. Q. *An opera bona, &c. Are the Good Works of Men truly and properly the Merits of Eternal Life?* *A.* I poſitively and oft deny it, and dare not aſſert, that *Condecency* which *Ames* and others do.

Reader, if thou art a man of any Skill in theſe things, thou wilt find that they oppoſe the Papiſts concerning our Graces and Works, only as meritorious, and cauſal of Saving Benefits; and I deny them to be either. See even *Chemnit. Exam.* par. 1. p. 172. *Davenant. de Juſtit. actuali*, cap. 30. q. 1. arg. 1. *Ames Bellarm. Enerv.* tom. 4. lib. 6. *Downam* of *Juſtif.* p. 15.

I ſhall

I shall now shew thee what our *Calvinists* and Orthodox Divines oppose the *Arminians* in, as to this Doctrine of Justification.

The Synod of *Dort*, in their Canons, *Part* 1. *p.* 289. of the Errors under the Head *De Morte Christi*, thus condemn the *Arminians*; *Qui docent fœdus illud novum gratiæ*, &c. *That teach, that the Covenant of Grace which the Father, upon the intervention of Christ's Death, made with Men, doth not consist in that*, viz. *That we are justified before God, and saved by Faith, as it apprehends the Merit of Christ, but in this, that the Demand of perfect legal Righteousness being abrogated, God accounts Faith it self, and the imperfect Obedience of Faith, for* (or instead of) *the perfect Obedience of the Law, and graciously judgeth this worthy of the Reward of Eternal Life.* Which they justly brand as the *Socinian* Notion. *Arminian Justification, as our Divines state it.*

Reader, I declare against this Error, and have affirmed, that Faith alone receives Christ and his Merits. 2. That it's the Righteousness of Christ alone which is the Meritorious or Material Cause of Justification. 3. That our Faith, Repentance, or Works are not a jot of the material or meritorious Righteousness by or for which we are Justified.

They say, Christ died that we might be saved if we believe. I say, Christ died that the Elect should believe, and believing, have Life through his Name.

To any one that knows the five Points wherein the *Arminian* Controversie consists, I have said enough fully to acquit me. I am positive, for absolute certain Election, for Christ's not dying alike for all: For the Elect he died to secure their actual Reconciliation; for others his Death is sufficient, and real Offers of Salvation are made to them, on the Terms of the Gospel, notwithstanding their being condemned by the Law. Again I say, Man is corrupt, and without the Grace of God he cannot believe: All the Elect shall be (though without violence) brought by efficacious Grace to believe, and finally persevere. All which I oft assert in my Book.

An Account of some of Mr. C's *Principles, which he hath set up in opposition to mine. I shall begin with Three of them, and consider them together.*

Mr. C. *p.* 24. *The Essence of the Gospel is altogether Promise and Free Gift.* P. 28. *The Gospel hath no Law-Sanction of its own, but it only establisheth the Sanction of the Law by way of Promise to all that are saved.* P. 33. *The Gospel, as such is no Law, hath no Sanction*, &c. Which, and many more places, I may contract into this as his

First Principle. That the Gospel is in no sence a Law, nor includes in it as any part thereof, either any Precept, nor any Promise upon any Condition on our part, nor any Threatning. If thou doubt the word Precept should not be added, know, the words above fully assert it. And *p.* 23. he tells us, The Precept of Faith is a Precept of the Law of Nature. *Mr.* C's *first Principle.*

Mr. C. affirms, *p.* 34. *Whatsoever befalls Sinners retaining their sinful state, and rejecting Grace, is from the Law, and not from the Gospel: To talk of a Gospel-Threat is a Catachresis at best, and nothing else can save it from being a Bull.*

His *Second Principles* is, The Gospel hath no Threatnings. *Mr.* C's *2d Principle.*

When my Question answer'd by him *p.* 32. was this: Doth *God* promiscuously dispense these, *viz.* Forgiveness, Adoption, Glory, or any other promised

Benefit given upon God's Terms? (I say) Doth God dispense these, without any regard to our being Believers, or no? Or, whether our Faith be true or no? Mr. C. answers, *I would know, whether if God distribute his Free Grace to poor wretched worthless Creatures, according to his Election and distinguishing Mercy, doth he do it blindly because he finds no Reason in them?* Whence I may call this

Mr. C's 3d Principle.

His *Third Principle.* That God forgives, adopts, and glorifies Sinners, without any respect to their being true Believers, or no; and Election and distinguishing Mercy be the only Rule by which he forgives, adopts, and glorifies Sinners, as well as gives the First Grace.

To put the better gloss upon his Principle, he saith, *p.* 13. *Doth God dispense Faith blindly, &c? A.* The Question was not, whether God gave Faith absolutely, but whether he gave Forgiveness and Glory promiscuously. Nay, he knows I oft-times affirm the former. And in *p.* 21. he reviles me for saying, That *there must be a Work of the Spirit for conformity to the Rule of the Promise, in the person to be pardoned.* Yea, this third Principle must follow, and is but the same as That the Gospel is no Law or stated Rule of Forgiveness, Adoption, and Glory. And he affirms, that Faith is a Precept of the Law, and denies that any Precept of the Law is a Rule of Happiness with a Sanction, *p.* 22, 23.

Repl. (Not to insist how in the first Point, in what he saith of the *Sanction*, he excludes Forgiveness of Sin altogether; yea, and as he words it, may bind the penal Curse on us.) He opposeth in these three Principles what he calls my 2, 3, 5, 6, 7, 8, 9, 11, 12, 13, 15th *Paradoxes*; but had he considered the 4th and 13th, he had answered his few seeming Arguments, and prevented his gross misrepresentation of my Principles. There he might have seen, that I assert, 1. There is a Certainty that the Elect shall obey the Terms of the Gospel, and be infallibly saved. 2. That it is Christ's Righteousness which is the alone meritorious Cause of a Believer's Justification and Salvation; and that our complyance with the Terms of the Gospel by the Grace of God, is no more than our answering that Rule by which God bestows on us Justification and Salvation, for the Satisfaction and Merits of Christ. He that cannot distinguish between the Righteousness for which we are saved, and a complyance with that Rectoral Method, wherein God doth save us for that Righteousness, and the Interest arising from that method complied with, had better sit still, than meddle with these Disputes.

Reader, tho' I did not once call the Gospel a Law in all my Book, and only said in my Preface, that the Apostle called it a Law of Faith, with respect to what I had discoursed, yet because the whole of Mr. C's Book runs on this, I shall insist most on this Head, 1. by explaining the word *Law*; then 2. in what sence it is not a Law; 3. shew in what sence it is a Law, which I shall prove, *&c.* 4. answer his Objections; 5. produce some Testimonies.

The word Law of Grace same as the Covenant.

1. As to the name or word *Law.* It hath pleased God to call the way of his application of Grace to fallen Sinners, by various names, and by that variety, to help our Apprehensions, which one name would not so well contribute to. It's called a *Law*, a *Covenant*, a *Testament*, a *Promise*, a *Word*, *&c.* none of them exclude the others, and are easily reduced to each other. A Promise of God, that sets down an Order in conferring Benefits, wherein he enjoins any Duty on Mans part, in that Order, hath the nature of a Law; yea, tho' he engage to enable the Person to do that Duty. We must also consider, that God in some respects varies these Terms from their common use among men, both his Dominion and

his

his Grace abating their rigid Sence. He calls it a Law, but yet his Mercy resolves thereby to confer such Benefits, as brings the Law down to a Promise. He calls it a Promise, but his Dominion renders the Term enjoyned a Duty, and so be raiseth up the Promise to a Law. The word *Covenant* implies the certain performance on his part, in the way he sets down, and our restipulation to that way. In the very word *Testament*, as he notes the ratification of the Covenant by Christ's Death, so it excludes not the appointed Condition of the Legatees, to whom he makes a disposition of the Benefits: So that the Word, the Law of Grace, or the Law of Faith, is no other than the *Covenant of Grace, the Gospel-Promise of Salvation, the Testament of Christ, or the Word of the Gospel, or the Gospel it self.* Whereas Mr. *C.* exposeth it as a *New Gospel* and *New Law*; it's the first Gospel GOD delivered to Men, for he never promised to give Glory by Christ to any unbelieving impenitent person. A new Law indeed it is, as being a little *younger* than the Law of Innocency, which condemns for the least Sin, and gives Life to none but the Perfect; by which Law no man but Christ was ever justified, and by whose answering it for us we shall be justified in a Gospel-way. But yet it is a Law older than *Cain* or *Abel*, otherwise *Abel*'s Sacrifice had been no more acceptable than *Cain*'s, which *by Faith* it was; and which Faith in Christ must have been commanded, as well as the Sacrifice; though the brief account which *Moses* gives, of above two thousand years, doth not express it, nor was it needful. Yea, God's Words to *Cain* imply it as Mr. *Ball* on *Covenant*, *p.* 43. saith, *These are a Promise of the Covenant, that took place after the Fall.*

How far a new Law, and yet no new Gospel.

Heb. 11.4,6.

Gen. 4. 7,11.

2. *I do not say, the Gospel is a Law in the following sence.* 1. I do not say that the Gospel includes nothing besides this Law; it gives us an account of the Covenant of Redemption, and the absolute Promises: There be many Prophecies the History of our Blessed Lord, *&c.* Doctrinal Truths, Prophecies, *&c.* yet these may be called Adjuncts. 2. Nor do I judge it a Law in that sence our Divines fix on the *Socinians* and *Arminians, viz.* as if Acts of Obedience to this Law are the Righteousness for which we are justified or saved; as Perfect Obedience was under the Law of *Adam*. This I deny, for we have no Righteousness for which we are justified or saved, but Christ's, and the Fruits of that are we blessed with, upon complying with the Gospel. Our Faith or inherent Righteousness, *&c.* are not the paying a Farthing of Debt to the Creditor, but our submitting to that way by which we have Forgiveness of all the Debt, and are Partakers of Glory; both which God had in his Eye, as to be purchased by Christ, before he fixed on this way for our obtaining them. 3. Nor do I take it in the Popish sence, which the *Socinians* and *Arminians* espouse, but true *Protestants* oppose, *viz.* as if the moral Law were not perfect in its kind, but that the spiritual extensive sence of the Precepts were new Precepts of our Lord; and that the Old Testament did not include the Gospel-Precepts of Faith in Christ, and Repentance for Pardon, as well as the New, though it did not discover the Objects and Motives, *&c.* so clearly. 4. It is not a Law that supposeth a moral ability in Sinners to perform its Precepts; that was necessary in God's Dealings with Men as his Creatures, just come out of his Hand; but not so, when he deals with Man about his recovery, when he had virtually sinned in *Adam*, forfeited all, yea, had undone himself. Whatever Mr. *C.* saith *p.* 23. I affirm, if the Subject be rational, or have natural Power: If such Ability comes so with this Law, that the Elect are made effectually able, and others are wilfully faulty if they finally rebel, it's enough to justifie the Divine Order. *Will not* and *cannot* are distinct things with Mr. *Fen-*

How the Gospel is not a Law.

ner, in his Book of *Wilful Impenitency*. Yea, with *D. Owens* on *Pſ.* 130. *p.* 248. 5. It is not a Law that extinguiſheth the Law of Nature which hath its ſpecial Precepts, and which *in genere* upon Goſpel Revelation, requires what the Goſpel requires, and condemns for Faults againſt the *ſpecial* Precepts of the Goſpel, tho' it condemns not ſo, as to bar the Relief which the Goſpel affords, nor promiſeth Life upon thoſe Terms, which the Goſpel doth. The Goſpel in a large ſence takes the Law as ſubſervient to its gracious deſigns; tho' Mr. *C.* weakly infers *p.* 24, 25. that therefore the whole Precept is hereby made the Condition. 6. Neither doth this Law require any thing of us as a Condition of Chriſt's coming into the World as a Redeemer, it ſuppoſeth that, nor yet any Condition of the firſt Grace to the Elect. This the Covenant of Redemption ſecures; and it is aſſured to the Catholick Church by Promiſe. 8. Nor is it a Law, Obedience whereto renders any promiſed Bleſſing a *Debt*. All is *free* tho' *ſure*: It's free, as to Man's Procurement or Price, yet it is as ſure by Promiſe, as if it were a Debt; but the Price was Chriſt's Obedience and Sufferings, and all comes to us of Gift, yet in that way which God appoints to give it.

How the Goſpel is a Law.

2. I mean by the Goſpel being a Law, that God in Chriſt our Redeemer doth by the Goſpel expreſly *command* Sinners to receive Chriſt with a true operative Faith, and *promiſeth*, that tho' they are condemned by *Adam*'s Law, yet upon their ſo believing, they ſhall be united to Chriſt, and juſtified by his Righteouſneſs; and that perſevering in Faith by ſincere Holineſs, they ſhall be ſaved for his ſake. He alſo *threatens*, that if any ſhall dye unbelieving, impenitent, ungodly Rejecters of his Grace, they ſhall be bar'd from theſe Benefits, and they ſhall periſh without relief, and have ſorer Puniſhments, than if theſe gracious Offers had not been made to them: This is the Law of Faith. I'll add one Caution to this Account, which is too needful. Give me but the Aſſemblies Deſcription of Faith, *Conf. cap.* 14. and I deſire to uſe no word as expreſſive of the Terms of the Goſpel, beſides Faith, but men now define Faith by ſuch a ſmall part of it, as requires Caution for the ſake of Souls.

1. Here we have all the Eſſentials of a Law. God is our *Ruler*, and we his Subjects; [1] his *Will* is revealed in a way of *Government*; here's his [2] *Precept* which binds us to Duty; here's a [3] *Promiſe* made to ſuch as do comply; and here's a *Threatning* denounced againſt ſuch as finally rebel; *Preach the Goſpel to every Creature, he that believeth and is baptized, ſhall be ſaved, he that believeth not ſhall be damned.* 2. Yet this is a *Law of Grace*; it's made by our Redeemer for fallen Man, all the Benefits of it are founded on Chriſt's Righteouſneſs, as the immediate cauſe of them: Effectual Ability to perform the Duty, is provided for all the Elect, and declared in the Goſpel, and God doth not fix on theſe terms for any Worth in them, or profit to him. 3. The Goſpel is the Inſtrument or Sign by which this Will of God is expreſſed: This is not the Language of God in *Adam*'s Law; if this were not ſuperadded to that, we had been utterly miſerable. 4. This fixeth that Rule of the Promiſe which Mr. *C. p.* 33. is at a loſs to know. God promiſeth he will juſtifie him that truly believes, and ſave the upright in Heart: Hereby he that in Truth believes, and is upright, anſwers that Rule which the Unbelievers and Hypocrites do not, and ſo God doth not hereby promiſe to ſave them; yea, he declares they ſhall not have an Intereſt in theſe Mercies, becauſe they continue ſuch, and condemns them as ſuch at laſt: It's Faith, not Infidelity; it's Faith in *Truth*, not Faith in Perfection, nor Hypocriſie.

[1] *Jam.* 4.12.
[2] 1 *Joh.* 3.23
[3] *Mark* 16. 15, 16.

I ſhall

I ſhall offer thee ſome few Reaſons why I ſay this is ſome part of the Eſſence of the Goſpel, and that God hath fixed this Rule therein.

R. 1. The Goſpel is oft called a Law by the Spirit of God, *Iſa.* 42. 4. *He ſhall not fail, nor be diſcouraged,* till he have ſet Judgment in the Earth, *and the Iſles ſhall wait for my Law, Mic.* 4. 2. Many Nations ſhall come, *&c. for the Law ſhall go forth of Zion, &c. Rom.* 3. 27. *The Law of Faith, Rom.* 10. 31. *The Law of Righteouſneſs, the Law of Liberty, Jam.* 1. 25. & 2. 12. *A converting Law, Pſal.* 19. 7. *The Law of Chriſt, Gal.* 6. 2. The beſt Commentators expound theſe to be the Goſpel; yea, many ſay, this is that *Law of the Spirit of Life in Chriſt, Rom.* 8 2. Many more places might be added. *Proved that the Goſpel is a Law.*

R. 2. Mens Behaviour towards the Goſpel is expreſſed by words that denote it to be a Law, *Rom.* 10. 16. *They have not obeyed the Goſpel,* 2 *Cor.* 9. 13. Your profeſſed Subjection to the Goſpel. 2 *Theſſ.* 1. 8. To take vengeance on them that *obey not the Goſpel.* 1 *Pet.* 4. 17. What will the end of them be that *obey not the Goſpel?*

R. 3. Juſtification is a judicial Act, and therefore it muſt be by a Law, if we allow God to be a Ruler when He doth it. We diſpute this againſt the Papiſts, who deny it to be a forenſick Term. It's true, the Righteouſneſs for which we are juſtified, is Chriſt's, which anſwer'd the Law of Innocency, but the application of it to one man rather than another, and to the ſame man at one time, and not before, is by the Goſpel. It's not the voice of the Law of Works, that the believing Sinner ſhall be juſtified for Chriſt's Righteouſneſs, *Rom.* 3. 26. So *Gal.* 3. 22. And I might ſhew, that in Juſtification is a Right to Impunity; And can any thing but a Law give this? for Condemnation by Law cannot be reverſed without a Law.

R. 4. The Goſpel gives a Right to its Benefits upon believing, *Joh.* 1. 12. to as many as received him, *to them gave he power to become the Sons of God,* even to them that believe in his Name. What did God by his Goſpel give to theſe ἐξουσίαν, a Right, a Title to be the Sons of God. Very many places of this kind might be urged: And little do men ſee what follows from denying this Goſpel-Rule, when we read ſuch Places as they were *worthy, Rev.* 3. 4. [1] the *Reward,* [2] a Right to the Tree of Life. [3] Are theſe Terms proper from the meer nature of Mens Actions? That's Popiſh Merit. Or from the Law of Works? That's falſe, and anti-Evangelical. But it's ſafe to ſay it's a Goſpel Worthineſs, Reward, Right, *&c.* God having for Chriſt's ſake promiſed to give Bleſſings in ſuch a way. The Goſpel-Law is ſo entirely founded on Chriſt, and refers to him ſo fully, that there is no more than an inviolable Connexion between Terms and Benefits; there's no boaſting when the Claim is ſtrongeſt; yea, not boaſting, but aſcribing all to Chriſt, is one of the great Terms.

[1] 1 *Theſſ.* 1. 5. 11.
[2] *Col.* 2. 18. *Heb.* 11. 26. *Mat.* 6. 4.
[3] *Rev.* 22. 14.

R. 5. If God hath no Goſpel-Rule beſide Election and Diſtinguiſhing Mercy to confer Glory by, then God will not, nay, cannot forgive or ſave the Non-Elect, though they ſhould believe in Chriſt. Say not they will not believe, that makes no alteration, as to the Point in hand: Hath not God declared he will ſave them if they believe? That is his Law; and their rejecting his Salvation God arraigneth them for: *He is condemned becauſe he hath not believed, &c.* What an allay to their Miſery would it be to think! Tho' I had believed, I had not eſcaped this Woe: I have loſt neither Chriſt nor Heaven by my Unbelief. Read God's Pleas with all Sinners; remember Chriſt's Tears over loſt *Jeruſalem.* What do Men ſpeak of a Day of Grace, that Men may ſin away? Nay, what

John 3. 16. *John* 5. 40. *Heb.* 2. 3. *Luke* 19. 41.

are

are the serious Pleas of Ministers with every Soul, to believe and repent? All are delusive Mockery; whilst God is as free to pardon the Elect, whether he believes or no, He is at liberty to damn others, though they should believe; nay, He is sure to do it, should they believe, because they are not Elect. If this leads not to *Hobbism*, I see nothing. I own that Forgiveness is an Act of Soveraignty; that is, he is free to give Faith and Forgiveness upon it to whom he will: But they that think God hath left himself absolutely free to forgive the Adult, whether they believe or no, and to condemn the Believer, seem to forget their Bible. Would men of this Principle but preach according to their Scheme, I think their Influence would abate, with all that seriously mind Heaven, notwithstanding Mr. *C.* says, that Pardon will not leave them impenitent.

See my Book Cap. 20.

R. 6. The Apostles, with all the Saints, may be arraigned as *fallen from Grace, and turned from the Gospel*, if it be no Rule according to which God applies Christ's Righteousness for Justification. How could *Peter* say, *Repent, and be baptized for the remission of Sin, &c.* when the People cried, *What shall we do?* How could *Paul* answer the Goaler's Question, *What shall I do to be saved? Believe on the Lord Jesus Christ, and thou shalt be saved?* This is not an Advice to Signs, but to appointed Terms; *q. d.* God hath commanded you to repent and believe, and hath enacted, that if you do so, the Blood of Christ shall wash and save you. So *Gal.* 2. 16. *We have believed that we might be justified by the Faith of Christ.* They believed for this very end. If any say it was Christ justified, it's true, but it was upon believing. Faith is not the justifying Righteousness, but it is the Condition of our being justified by this Righteousness, and the Saints did ill to believe to this end, if God had not enacted it to this end: Nor could they do it in this assurance, that they should be justified when they believed, if God had not promised it upon believing. Had Pardon come by an *absolute* Promise, they acted very legally in believing that they *might be pardoned*. Mr. *C.* may as justly say of them as of me, They set up a new Gospel.

Acts 2. 37, 38. *Acts* 16. 30, 31.

Of the Judgment-day.

R. 7. The Gospel is at least part of the Rule by which Christ will judge the World at the last day. That it must be a Law, if it be a Rule of Judgment, I suppose none will deny, unless they'l deny that Christ is a Judge: The Work of that day is not to try Christ, whether he fulfilled all Righteousness, nor yet whether his Righteousness was imputed to all that did believe, but by solemn Sentence to decide the Cause of all men, to silence all false Apologies, and publickly adjudge all to their eternal place, unto the Glory of Justice and Mercy. That day supposeth all justified or not by the Gospel; Christ then changeth no mans state; the Godly stand there pardoned and entituled to Life by Christ's Righteousness imputed; the Wicked are there without any Interest in Christ; these wicked ones, if they pretend to sinless Innocency, they are cast upon the least Sin, by the Law of *Adam*: But if they plead God's general Mercy, it will be evident that Mercy adjusted its Rule in the Gospel. If they plead Hopes from Christ as a Redeemer, and the Offers he made, they are convinced by that Book, that Christ saved none but such as repent and believe. If they plead they did believe and profess his Name, Christ will convince them, that his Gospel required a true Faith, operative in sincere and persevering Obedience, the want whereof he will charge upon them; as you see in *Mat. cap.* 7. *cap.* 22. & 25, *&c.* and so leaves them subject to the Law of *Adam*, without Relief by the Gospel; yea, heightens their Condemnation for disobeying the Gospel: But if they yet plead, But Lord, thou savest some that were Unbelievers as well as we, at least, they were not such

Be-

Believers as did yield ſincere Obedience: This Plea Chriſt will confound by ſolemn Declaration of the true Faith and Sincerity of all them whom he now ſaves, and ſo will evidence, that his Judgment is *without reſpect of perſons*, and that his Righteouſneſs is no Plea for any finally unbelieving, ungodly Hypocrite, whom his Goſpel condemned. If the Damned or Satan ſhould plead, But they were Sinners, though not unbelieving Hypocrites; the Anſwer of Chriſt will be, I have ſatisfied the Law for them, and ſo Juſtice cannot ſuffer by my waſhing them in my Blood, nor hinder their being glorious for my ſake.

I humbly think this is being judged according to our Works, *Rev.* 20. 12, 13. This is being juſtified by our Words, *Mat.* 12. 37. And what *James* moſt intends *Jam.* 2. 24. I hope none can doubt, but this proves the Goſpel is part of the Rule of Judgment, and it's plain, God will judge the *Secrets of all Hearts by my Goſpel*, *Rom.* 2. 16. *And the word that I have ſpoken to you, that ſhall judge you.* This is one of the * Books that ſhall then be opened, ſaith Mr. *Ch.* Father. And how awful is that day, when the cloſeſt Hypocrite will be diſcovered, and yet the doubtful Chriſtian adjudged ſincere! But *bleſſed be God*, the Saints Plea will be managed by Chriſt himſelf.

* *Joh.* 12. 48. *Of Juſt. p.* 10. *Rev.* 20. 12.

Reader, it's hard reconciling the account we have of the Day of Judgment, by any thing below what I have delivered, and were not the Goſpel to be a Rule of Judgment, I cannot ſee how that *could be a Judgment-day*, it muſt *be* only an Execution-day, for by the Law of *Adam* no Believer could be acquitted; that Law muſt *be* altered *by the Law-giver*, to admit a Satisfaction, and it's by the Goſpel only he hath enacted the way how this Satisfaction *ſhall be* applied. By that firſt Law theſe Unbelievers (yea, all men) were condemned virtually in *Adam* when he was judged upon his Fall, and that Sentence ſeized them as ſoon as they had a Being, there needed no other. It would help thy Thoughts, if thou wilt accomodate ſome of the Circumſtances of the laſt Judgment to them that ſhall be alive at that time. I might multiply Arguments to prove the Goſpel to be a Law. Whatever proves the Covenant to be conditional, proves the Goſpel to be a Law. Nothing keeps the moſt ſincere Godlineſs, or Act of a Saint here from *being downright a Sin*, if the Goſpel be no Law, for they are not legally perfect, and ſo are Sins. I ſee not how any man can have grounded Hopes of Glory, if the Goſpel be no Law; and they that deny it, and ſay Faith is but a Sign, muſt ſet up Works *above* Faith, for they are more evidencing Signs than an internal Act of Faith: Yea, how can Chriſt be our King, if his Goſpel be no Law? Many more might be added, were there room, but I ſhall omit the reſt, except what will occur in my Anſwer to Mr. *C*'s Objections which follow.

I. Mr. *C.* objects, *p.* 5. *Whoever is juſtified by a Law, is fallen from Grace*, Gal. 3. 11. *It ſhould be read* a Law, *not* the Law; *it is* ὁ νόμος, *the* emphatical Particle *is not put in, and ſo it's* every *Law is excluded.* *Mr. C's Obj. the Article is wanting.*

Repl. Upon ſuch *Columbs*, in the face of the plain ſcope of the *Bible*, doth this Cauſe ſtand. Where's the Argument? Becauſe in a few places the Article ὁ is not put in, therefore the Apoſtle excludes even *every Law*, when he doth plainly exclude only one ſort, as appears by the whole Context. Nay, when he at the ſame time affirms another *Species*, under that general, *Rom.* 3. 27. But farther note, 1. Where the Article is elſewhere omitted, the word it refers to doth not exclude every ſort of Law, *Rom.* 2. 14. Ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα. Will you render this? For the *Gentiles*, which have not *a Law*, or not *any Law*, the Article is wanting, but ſure they had *ſome* Law, even the Law of Nature. 2. Where the

the Article is wanting, it doth not infer, that every kind under the general word are alike intended; *Rom.* 2. 12. χωρὶς νόμου ἥμαρτον. Is not there the written *Mosaick* Law set in opposition to the Law of Nature *unwritten?* Yet the Article is wanting, *Rom.* 5. 20. νόμος δὲ παρεισῆλθεν, *The Law was added*; Was it no *special* Law? Sure there was some Law before. So *Gal.* 4. 4. *Gal.* 3. 11. Ὁ δίκαιος ἐκ πίστεως ζήσεται, *The Just shall live by Faith.* Is this *any* sort of Faith? Will a temporary or historical Faith serve? Yes, by Mr. C's Rule. 3. The Article is oft added to the word *Law*, in the very Subject before us, *Gal.* 3. 12. Ὁ δὲ νόμος, *&c. But the Law is not of Faith. V.* 21. Ὁ οὖν νόμος, *Is the Law against the Promises?* and *v.* 24. *Rom.* 10. 5. ἔγραψε νόμου, *Moses* describeth the Righteousness *which is of the Law.* 4. The *Socinians* evade the force of *Joh.* 1. 1. and so deny the Deity of Christ, even by Mr. C's Argument: καὶ θεὸς ἦν ὁ λόγος. The *Article* is wanting to θεὸς, therefore it's to be thus render'd: The word was *a God*, not the *God*, a God by Office, for that is *a God*, but not by Essence, which would be *the God.* 5. The Context doth manifestly specifie this Law, and not exclude every Law. It's true, the Gospel argues *à fortiori* against Justification by the Law of Innocency, yet he directly speaks of *Moses*'s Law; as any may see in reading the places, Mr. C's Proof is taken from *Gal.* 3. 11. And doth not the Apostle, *v.* 17. say, *The Law, which was four hundred and thirty years after, cannot disannul the Covenant, &c.* Was it every Law that was given 430 years after *Abram?* So from *Rom.* 3. 28. & *cap.* 4. And is not the Apostle in the three Chapters express, That that Law was the Jewish Law, or at most the Law of Nature together with it: But more of this last hereafter. Reader, Mr. *C.* seems fond of this Argument from the *Article*, and thence oft repeats it; but do thou but read one Book in the Greek Testament, by his Rule, *viz.* that where the Article is omitted from a word in negative Propositions, there every Species is excluded; yea, bring it down to Names, and where the Article is omitted, then it is *any Peter*, *any John* who is there spoken of.

Obj. II. Mr. C. oft objects, as *p.* 5. *Works performed under a Law-Sanction, are legal Works, and do make the Covenant enjoyning them a Covenant of Works.* And a few lines before saith he, *The performance of Duty as Terms enforced by a Law-Sanction, is a Covenant of Works; so that such men are Preachers of a Law, no matter what Law.* P. 21. *The preceptive Will of God with the Sanction of Rewards, promised upon the things required, and Threats of Punishment upon the non-performance, is alwaies a Law or Covenant of Works.* This runs through his Book, and he oft saith, *The Gospel hath no Sanction, and if we say so, we make it a Covenant of Works.* P. 10. *Christ is of no effect to him that is justified by a Law.*

A Sanction makes it a Covenant of Works.

Repl. 1 He oft seems not to understand what a Sanction is; for *p.* 24. he takes it to be *meer* Life and Death, considered abstractedly, but not as determining the way of giving of the one, or inflicting of the other: Whereas a Sanction consummates a Law, and determineth what the Benefit or Penalty shall be, and the certain Connexion between the Benefit and the Condition, and between the Penalty and the want of that Condition, *&c.* Now will any, except Mr. C. say, That God hath not by the Gospel given Assurance, that upon *believing* we shall *be saved?* Have not we God's Word, Oath, and Seals for this? 2. A Law-Sanction doth not exclude the greatest Mercy and Grace, in conferring the Benefit. It's true, that if the Condition be in it self meritorious, then in that respect the Benefit is of *Debt*, and was made a Condition in the Covenant, because of its condignity, if exactly proportionable, or congruity if less valuable: But God chuseth a Condition

A Law-Sanction.

Every Sanction excludes not Grace.

tion, that hath no merit either of Congruity or Condignity; nay, the Benefits are purchaſed by Chriſt, *qua* good things in themſelves, and they be freely given, tho' in this way. Is it not a gracious Law, though a Law, that *If fallen wretches will duly accept of my Son, they ſhall have Life by him; and this I command them to do?* 3. His Miſtake ſeems to be in his Notion of *Reward*, and in his *upon* and *not upon* performance of the Condition. Goſpel-Benefits are no Reward of Debt, and yet they are given in a way of reward. The Benefits are given not *for* our Faith, yet upon believing; not *upon* it as a *meriting* conſideration, yet upon it as that the *preſence* whereof is made neceſſary by the Goſpel, this having required Faith, and confined the Benefit to him that believes. If a man ſays, I'll give you a thouſand pounds if you will come to my Houſe and fetch it; is it not a free Gift, though the poor man muſt come if he will have it? And the Giver is yet bound by his Promiſe to give it if he come, and not bound to give it if he refuſe to come. Do not ſay receiving Pardon is only *naturally* neceſſary, and not as a Condition enjoyned, for God might have applied Chriſt's Merits for Pardon, though the Sinner conſented not. A Lunatick may be pardoned by a King; and the Rich man might have ſent the thouſand pound to the Poor man's Houſe, whether he came for it or no; but Chriſt reſolved to ſhew his governing Authority in the diſplays of Grace, and excite to Duty by Motives from Benefits, though the Benefits ſhall be ſo given, as that what we do ſhall be no cauſe or Merit of them. 4. Hath the Goſpel-Covenant no Sanction? What think you of *Heb.* 8. 6? He is the Mediator of a better Covenant, which was *eſtabliſhed* upon better Promiſes. I hope he'l grant this Covenant is the Covenant of Grace, in a greater oppoſition to the firſt Covenant with *Adam*, though more immediately oppoſed to the Jewiſh Covenant; yet this ſecond Covenant hath a Law-Sanction, νομθέτηται, *Sancitum eſt*, ſaith *Beza*. It's a greateſt part of the *new Name* Mr. *C.* hath reproached the *Goſpel* with; here's a Law, a Law-Sanction which the new Covenant is conſummated by. Men skilled in the *Socinian Controverſies* lay the ſtreſs of the Cauſe of Truth upon Arguments from Condemnation and Juſtification, being God's *Rectoral Acts*, but what a loſs will they be at, if God do not juſtifie by *a* or *any* Law? as Mr. *C.* ſaith *p.* 18. Where's Dr. *Owen's Law of Juſtification*? Yea, We muſt part with the Force of *Rom.* 5. 19. 5. But why muſt it needs become a Law or Covenant of Works meerly by a Sanction? The great difference between the Covenant of Works and the Covenant of Grace, lies in this: What is the Righteouſneſs for *which* we are ſaved? Is it the Righteouſneſs of Works, or the Righteouſneſs of Chriſt? But it is not how we come to obtain Salvation by Chriſt's Righteouſneſs. Doth God make our Faith or Sincerity to be our Juſtifying Righteouſneſs? If he ſaith, If thou truly believe, I will juſtifie thee by Chriſt's Righteouſneſs, but if thou believe not, thou ſhalt remain condemned; *ſomething* might be ſaid (tho' not enough) if we were to believe by our own Strength, but that is not ſo More might be ſaid, yea, enough, if our Faith and Sincerity were to be the Righteouſneſs *for which* we are pardoned, or entituled to Life; but neither is it any thing like that, nor doth the Goſpel deſign it, nor its Law-Sanction at all infer it. It's one thing to be juſtified for Faith, as a Work or inherent Qualification, (though it be ſuch a Qualification) it's another thing to be juſtified by it, as a meer Condition: I abhor the former, and will (through God's Grace) dye by the latter. In the firſt ſence, it's only that *for* which I am juſtified; in the laſt ſence, it's only that *upon* which, by God's Ordination, the Righteouſneſs of *Chriſt* juſtifies me: As a Work, it would make me juſt as an immediate Cauſe of Title, but as a Condi-

The Goſpel Sanction infers not merit.

The new Covenant hath a Sanction.

Of Juſtif. 166, 167.

A Sanction doth not make the Goſpel a Law of Works.

Faith as a Qualification and Action, yet juſtifies not as ſuch.

tion, it removes the Obstacle which God's Gospel-Threatning hath laid in the way of my obtaining his *Gift* of Righteousness upon Christ's account. Hath God appointed Faith by his Command to be a * *federal* Instrument to receive Christ's Righteousness? I say no more, so that Men will own Men shall be denied it without that Instrument: But then, must the Gospel be a Law of Works? By no means; tho' Mr. C. *p.* 30, 31, 33. thinks, that whatever Law requires an Act of ours, in order to Benefits for the sake of Christ, is a Law of Works, because (I suppose) the Action is a Work. Is not receiving Christ an Action? Ay, but it justifies not *as* receiving, but it's Christ received justifieth. I say the same, but yet I ask, Will Christ justifie me if I do not receive him? A Christ he is, and a full Righteousness he hath before I receive him, yet I was unjustified, notwithstanding that. Why was I unjustified by his Righteousness so long? Was it not because I received it not, till I received it? Well then, sure though that Action of Receiving doth not justifie me, yet that Action is by God's fixed Law necessary to my being justified by Christ's Righteousness; not as it is an Action, but as it answers to the Rule of the Promise, whereby God enacts, he will for Christ's sake justifie him that believes. 6. The Apostle doth expresly tell us, that the Gospel-Law is *not a Law of Works*, *Rom.* 3. 27. Where is *Boasting* then? Is it excluded? By what Law? Nay, but by the Law of Faith. Here's two Laws opposed, and yet both are Laws, and one no Law of Works neither. We are threatned with an Answer, *P.* 33. though I know as much as he is like to tell me, yet I am sure I have the best Expositors for this sence, and doubt not the defence of it: Yea, though he should argue, it is but the Doctrine of Faith, yet if God be a Ruler that commands that Faith, in order to my obtaining saving Benefits, I despise all that can be said against its being a Law. But it may be he'l admit a Solution of his Objection from Mr. *Bulkley* of *New England*, 'The 'putting of a Condition doth not hinder or lessen the Free Grace of the Covenant, 'so long as the Condition is Evangelical, and not Legal. And *p.* 328, 329, 330. he answers the Objection against the Gospel being *a new Law*, and saith, 'Tho' 'Christ be not a Law-giver, to give a Law of Works to justifie *our selves* by it, 'yet He is a Law-giver, to give us a Law of Faith, commanding us to believe, *&c.* '*p.* 333, 334. when it is said, *Do this and live*: Here the Promise of Life is legal, 'because the Commandment of Doing is legal. On the other side, when it is said '*Believe and live*, here the Promise of Life is Evangelical, because the Com-'mandment of Believing is Evangelical; but if we make the Commandment of 'Believing to be legal, then the promise of Life upon Condition of believing 'must be legal also, and then there is no difference left *between* these two, *Do and* 'live, and *Believe and live*, which confounds Law and Gospel, Heaven and Earth, 'and makes the two Covenants all one. See Mr. *Ball*, The Covenant which was 'made of Free Love, and calls for nothing at our hands, but what comes from, 'and shall be rewarded of meer Grace, is a Covenant of Grace, though it be con-'ditional: So the pardon of Sin is given of Grace, and not for Works, though the 'Pardon be granted to the *Penitent*, and *Faith* on our part, a lively, unfeigned, 'and working Faith *be required to receive* the Promise.

Obj. III. Mr. C. p. 28. *Moreover, all the preceptive Will of God, then or afterward to be revealed, was enjoyned to Man as his Duty to observe in the Law of Nature, imprinted on his Heart: As for Faith, it was an eminent part of his Perfection, and that which the Serpent first wounded him in by Temptation*, &c. P. 22. *I tell you, the Gospel hath no Law-Sanction at all of its own, but it only establisheth the Sanction*

* *Gal. of coming to Christ, p.* 170.

Ball, *on Covenant, p.* 114. *The Action of Faith is not excluded, in* Ro. 3. 27, 28. *How Faith justifies as a Condition, tho' it be an Act.*

Paul *affirms the Gospel to be a Law yet not a Law of Works.*

Bulkley, *of Gospel Covenant, p.* 325.

Ball, *of the Covenant, p.* 17.

Mr. C. obj. No Law but the Law of Innocency.

Sanction of the Law by way of promiſe to all ſaved ones. Chriſt is the end of the Law to them, and as to thoſe that are not ſaved, the Law takes its courſe of them, they came not under the efficacy of the Goſpel at all.

Repl. The Argument of theſe words is, that all the Precepts and Threats in the Goſpel are part of the Law of Nature, given to *Adam*; and that Law of *Adam* is the only Law, and therefore Faith in Chriſt, which Sinners are called to is only the Voice of the Law of Works or Innocency; and the whole Sanction of the Goſpel is the Sanction of that Law, and hence the Goſpel muſt be no Law. I might ſhew what a groſs ſence he gives of Chriſt being the end of the Law, and that his words lead us to think, that all Obligation (except from Gratitude) to Obedience, lies on Chriſt only, and not on the Elect; that the Goſpel hath no influence at all upon them that are not actually ſaved; that the Goſpel is only an abſolute Promiſe, or rather a Declaration of Election, to the Elect, and requires nothing at all from them as a term of any Benefit whatever, and yet they are ſaved, as Elect by the Law, as immediately entituling them to Life, without the interpoſal of the Goſpel-Sanction; that is, the Goſpel doth not only inveſt them in Pardon, and a Right to Salvation by God's imputing Chriſt's Righteouſneſs to them (when Believers) which was a perfect Obedience of his to the Law, and a full Satisfaction to the Law-giver for them, as their voluntary Surety: Which I hold; but that the Law immediately judgeth them to have obeyed it perfectly, and alſo to have endured the Penalty in Chriſt, he being their Proxy and Attorney.

This is the Method theſe men eſpouſe, whereby they deſtroy Chriſt's Sufferings as a proper Satisfaction, exclude all Forgiveneſs, as needleſs: They debaſe Chriſt to an Attorney, and exalt the Creatures, as if they ſtood on the ſtricteſt Terms of Merit with God, having legal Innocence of their own, as having obeyed and atoned too: Yea, they had a Grant of all the Saving Effects of Chriſt's Death, before they fell in *Adam*, who was their Head even when Chriſt was their Head too, for they were one legal Perſon with Chriſt alwaies as Elect, and not when they become Believers. And hence the Goſpel doth require nothing of any elect perſons, to intereſt them in Chriſt or his Benefits.

The Goſpel is not the Law of Adam.

But I paſs by theſe, and in oppoſition to the Argument, I ſhall (in the ſtrength of Chriſt) evidence, that the Law of Nature or Works is not a hindrance to the Goſpels being a Law, but that the Goſpel is another Law, diſtinct in its Precept and Sanction, and other reſpects.

The Goſpel differs in its Precepts from Adam's Law.

1. The Goſpel is diſtinct in its preceptive part, from the Law of Innocency. Faith in Chriſt was never commanded by that Law. To ſay Faith in God was a Duty, is a vain Objection, for Faith in Chriſt as a Saviour is ſpecified from its Object, and is diſtinguiſhed into temporary, hiſtorical, ſaving, *&c.* The Faith that Mr. *C.* ſaith *Adam* was wounded in, was meerly a Faith of Aſſent, which the Devils have, or a natural Truſt in God as Creator: But what's that to a receiving of *Chriſt*, or conſent to him as Redeemer, and relyance on him? Of which more by and by.

Is it not ſtrange that Mr. *C.* ſaith, The Law never brings us to God, then Faith doth not, for it's part of the Law, *&c.* But let's hear what others ſpeak. Mr. *Hooker* of *New E. p.* 337. ſaith, 'I flatly deny that *Adam*, if the Lord Jeſus 'had been revealed to him, was able to believe in him, and ſo to reſt upon him, '*&c.* the Reaſon to confirm this Point, that *Adam* had not this Grace of Faith, is 'this; this believing in the Lord Jeſus is that which doth directly croſs the Eſtate

Mr. Hooker ſouls Effect. Calling.

'of *Adam* in his Innocency, *&c.* He to *p.* 343. proves it, and anſwers Objections. 'P. 338. to one he thus ſays: I anſwer, that not believing in the Lord *Chriſt* is 'not a Sin againſt the Moral Law, but it is a Sin againſt the Law of the Goſpel, '1 *Joh.* 3. 23. *Rom.* 3. 28. Mr. *Bulkley*, *p.* 327. lays down this; That Faith in *Bulkley of Goſpel Covenant.* 'Chriſt unto Juſtification and Salvation, the Commandment enjoyning this Faith 'is no Commandment of the Law, but of the Goſpel, which I prove by theſe 'enſuing Arguments. This he doth by no leſs than nine Arguments, and anſwers 'many Objections from *p.* 327. to 335. *and thus concludes:* Thus far we are 'come, that the putting of Faith as a Condition of Life in the Covenant of Grace, 'doth no whit derogate from the freeneſs of Grace.

D. Goodwin *in 2 vol. of the Creatures, &c. lib. 2. cap. 7. p. 51. to 63.* D. *Goodwin* affirms, 'That Faith now is of another kind than the Faith of *Adam*: 'As to the Principle, Objects, Light, *&c.* ours is *ſupernatural*, his *natural*, and *as 'you may ſee at large*, proves by ſeveral Reaſons, that his was but natural; as, '1. All other things belonging to him were natural, *&c.* and therefore it would 'be ſtrange, that if the Principle of Faith in him, which then was not of general 'uſe, ſhould be ſupernatural, *&c.* 2. For him to have a ſupernatural Principle of 'Faith, as we have, was in him ſuperfluous and vain. This he ſhews, becauſe '*Adam*'s Covenant would not have brought him to Heaven. 3. It would not only 'have been of no uſe, but it would have made him miſerable. 4. And therefore 'our way of Faith muſt needs be ſupernatural, and *altioris ordinis* from his, *&c.* 'which he proves 1. in the reſpect of the Objects revealed to our Faith, which his 'Mind ſhould never have arrived at: 2. in regard to the Light by which our 'Minds are acted and elevated: 3. in reſpect of the way or manner of Know-'ledge or Aſſent raiſed up thereby.

I might add the Teſtimony of one whom Mr. *C.* honoured, who gives this rea-ſon in the preſent Debate, ſaying, *viz.* 'If Conſent to the Covenant was a Duty 'by the Law, then the Law did bind to its own diſſolution. But I ſuppoſe this may ſerve to ſhew, that Faith in Chriſt was no Duty by the Law of Nature, and therefore either it is a Command of the Goſpel-Law, or it is no Duty at all. The like I might ſhew of *Repentance*, which *Melanchon*'s Followers prove againſt *Flaccius Illyricus.*

Obj. If any one ſhould object, Did not the Law of Nature bind us to do whatever God ſhould at any time require?

The Law as in Innocency not the Goſpel-law. *A.* You muſt conſider, 1. the Law of Nature leſs properly, as the Rule of Happineſs in the Covenant of Innocency; and ſo it was appropriated to that ſtate, and was a particular Law of Works: If ſo conſidered, the ſeveral Precepts of it were written on Man's Heart, and God and the Creatures miniſtred Inſtruction to the innate Light, which was inherent in our Minds, and that in a *natural way.* Some Ruins of both are ſtill preſerved to fallen Man, *Rom.* 1. 19, 20. *Cap.* 2. 14. In this ſence Faith and Repentance could have no place at all in the Law, for it was a Law to govern and ſave Innocent Man, but not to recover Sinful Man. To ſuppoſe our own Perfection to be the Condition of Life, and yet to be obli-ged at the ſame time to repent of Sin, or believe in an atoning Saviour; to have our Abilities immediately from God as Creator, and a Stock in our own Hands, and yet be obliged to depend on Chriſt as Mediator for all Strength, are utterly inconſiſtent. 2. If you take the Law of Nature for the remaining Inſtincts and Notices of it in Man (which ought to be perfect) and aſſiſted and directed by the Works of God, ſure the Goſpel muſt *be* another Law, or elſe Heathens are *able* to find out Chriſt by the Book of Nature, and engaged to receive him, and rely

The Law as natural in Humans, not the Goſpel-law.

on

on him, though he were never revealed to them. The reaſon is this; the Law of Nature in this ſence binds all the Heathens, and its Precepts are engraven naturally upon their Hearts, and God and his Works conſider'd naturally, direct their Minds. 3. The Law of Nature may be conſidered moſt generally, *viz.* as it is an Obligation upon Man to believe and obey, whatever God ſhall any way or time reveal and require, and to ſuffer for Diſobedience what God ſhall threaten. In this ſence indeed the Law commands all Duty in general, but it doth not deny the Goſpel to be a ſpecial Law, for this indeed doth oblige us to obey all God's Laws, when he makes them Laws; but it doth not determine any one Law, nor give a Being to one particular Precept. It's the Foundation of our Obligation, to ſubmit to God's Authority as Creatures, but appoints not wherein we muſt inſtance that ſubjection. It's the ſame as an Obligation among men to Allegiance to the ſupreme Power, which I hope prevents not the Ruler's *Acts* to be Laws. This Law of Nature ſubjects us to God's Threatnings, which he ſhall pronounce at any time for Sin, but determineth neither the ſort nor degree of the threatned Evils. This Law is common to good Angels, Devils, innocent Man, fallen Man, yea, damned and glorified Man, for they are all engaged as Creatures to obey the Laws of God, when he enacts them, and ſuffer what he threatens if they obey not. But is the Goſpel therefore no Law, or only this Law of Nature? Then Angels, Devils, and the Damned are obliged to believe in Chriſt for Salvation. Do not ſay, God doth not require this of them, for they are under this Law of Nature, and ſo he doth require it of them; or elſe it is ſome diſtinct ſpecial Law, whereby he requires it of others, and not of them. By this Notion God never made any Law beſide this one Law of Nature; no poſitive Law, no ceremonial Law, for this Law of Nature did bind Man to obſerve them when God was pleaſed to command them; and yet they were ſpecial Laws for all that. And why then muſt the Command of Faith in Chriſt, and Repentance for Remiſſion, be no Law, when God commands them, becauſe the Law of Nature requires us to obey them when God doth command them? What a Government do theſe men aſſign to God, who allow him but one and the ſame Law to govern the whole Creation by, when their ſtate and circumſtances be ſo different, though all are his *Creatures*? 4. As for ſuch as confound the Law of Nature with the Law to *Iſrael*, as taken into the Covenant of Grace, I ſhall not think fit to ſay more to than this; Though the carnal *Jews* did turn it into a Covenant of Works, as if their imperfect Obedience and chargeable Sacrifices were the very Righteouſneſs for which they were juſtified, and ſo neglected Repentance and Faith in the Promiſe of Forgiveneſs for the ſake of Chriſt, who was typified in their Sacrifices; nevertheleſs it was a Law of Faith and Repentance, as *Wittichius* calls it, *p.* 106. in *cap.* 2. *v.* 25. and therefore ſuch great Titles are given it in the Old Teſtament; and not as ſuch is it oppoſed by the Apoſtle *Paul* in the New Teſtament, it was the baſe perverting of it, as excluſive of Faith in Chriſt, and as oppoſing Goſpel Inſtitutions by Jewiſh Ordinances, that he reprehends: See *Calvin.* on *Pſ.* 19 9. he ſtates the difference between the Law commended by *David*, and as repreſented by *Paul*, and ſaith, that *Paul* had to do with the perverſe Interpreters of the Law, which ſeparated it from the Grace and Spirit of Chriſt. *&c.* and ſums up all in theſe words, 'Hæc *diverſa legis acceptatio, &c.* This different acceptation of the Law eaſily reconciles the ſeeming difference in the words of 'David and *Paul*, becauſe *Paul*'s purpoſe is to ſhew what the Law of it ſelf (*viz.* 'as it ſincerely requires the Duty we owe to God, without the Promiſe of Grace) 'can

The general Law of Nature hinders not the Goſpel to be a Law.

The Moral Law now the Goſpel.

Wittichius *Epiſt. ad Rom.*

Calvin *on* Pſal. 19. 10. *That the Law was the Goſpel in* David's *time.* Ball, *Cov.* 115.

'can do in us or for us; but *David* commends the whole Doctrine of the Law, 'which is the ſame with the Goſpel, and therefore includes Chriſt therein. See Mr. *Ball*'s Arguments for the Covenant with *Iſrael* being the Goſpel-Covenant, and how the Precepts were Goſpel-Precepts. Indeed it's true, the matter of the Ten Commandments were much of the matter of the Law of Innocency, but God did not deliver it to his Church as a Law to innocent Man, but to fallen Man, for his direction and recovery. Therefore when any Authors take the Law as given on *Sinai*, to be the Covenant of Grace, they deny Faith to be commanded to *Adam* in Innocency, though they grant it requir'd in the Law at *Sinai*.

Ball *on Cov. from* 102, *to* 120.

The ſanction of the Goſpel differs from Adams *law.*

2. The Sanction of the Goſpel is not the ſame with the Law of Innocency; which I ſhall evidence in the promiſſory and minatory parts. I'll begin with the promiſſory part.

The Promiſes differ.

I. The promiſſory part of the Goſpel differs from that of the Law of Innocency. 1. There are many things promiſed in the Goſpel, which that Law never promiſed. Did that Law ever promiſe *Union with Chriſt, or the indwelling Spirit, or Forgiveneſs of Sin, or Perſeverance?* Surely no: But the Goſpel doth all this. Nay, Dr. *Goodwin* urgeth many Arguments to prove, that the Reward of *Adam* was to be only a continuance in the ſame Life he had in Paradiſe, and not a tranſlation to Heaven. 2. The Rewards of the Law of Works were not promiſed on the ſame account, as the Benefits promiſed by the Law of Grace be; thoſe were on the account of Works as a *meriting* Righteouſneſs, ours are by *Free Grace*, on the account of *Chriſt*'s ſole meriting Righteouſneſs. Dr. *Goodwin* ſaith, 'The Reward of the Law was in a juſt ſence due (of Debt) unto the Creature, 'and that from God: Not that God can owe any thing to his Creature, or be obli-'ged for any thing to him, but becauſe in a way of natural Juſtice, or rather 'Comelineſs and Dueneſs, ſuch as is by the Law of Creation to be between a juſt 'Creator and a holy Creature; there is an approbation *due* to him from God, 'whilſt that Creature obeys him, and that as a Debt of Nature. But I ſay, all the claim we have, is for Chriſt, and *ex pacto*, as the Free Promiſe aſſureth us. 3. The Benefits are promiſed on different *terms*. By the Law all was for perfect *Sinleſs* Obedience, but the Goſpel promiſeth Pardon upon our true repenting and believing; and we forfeit not our Intereſt in its Bleſſings, if our *Faith* be effectual and perſevering in ſincere Holineſs and Obedience. 4. The Law of *Adam* did not juſtifie till the *whole time* of the trial of Obedience was finiſhed. It's true, it did continue the Bleſſings he had, while he ſinned not, but it did not fix his ſtate of Happineſs till his trial was over; but the Goſpel puts us in a juſtified ſtate upon our firſt believing.

D. Goodw. *vol.* 2. *lib.* 2. *p.* 46, *&c.*

D. Goodw. *p.* 45. *ubi ſupra.*

The Threatnings differ.

II. The threatning part of the Goſpel differs from that in *Adam*'s Law. 1. The *Evils threatned* are not wholly the ſame: Here's not only Death, but that in ſorer degrees, *Heb.* 10. 29. & 12. 25. God's Wrath will be more poured out, and Conſcience will find matter of ſorer Reflections. Here's a *privation* of Chriſt, and his Spirit and Pardon: We are not only without them, but we are barr'd from them, becauſe of our wicked refuſal, when they were ſincerely offer'd us after our Apoſtacy. If the Goſpel were no Law, we could not be obliged to *more* Miſery than *Adam* brought us under; yea, and *Adam* could not be our *full* Repreſentative in his Covenant, if we are capable of encreaſing our Miſery by *that* Law, without diſobedience to a new one. 2. The Goſpel doth not denounce Death for the *ſame Sins*, as *Adam*'s Law did; that Law threatned Death for the leaſt Sin, yea, for *one* Sin, but the Goſpel threatens Death not for *every* Sin; it doth not bar every

every Sinner from actual Relief, but the impenitent, unbelieving, and utterly ungodly Hypocrite. 3. The Gospel binds not Damnation on us, unless we are finally impenitent Unbelievers. That any time of life we truly repent and believe, we shall find Mercy, but *Adam*'s Law denounced him miserable on his *first* Sin.

III. There be a great many other Differences, *viz.* in *Adam*'s Law God acted as meer *Creator*, in the Law of Grace he acts as *Redeemer* as well as *Creator*; in *Adam*'s Law Men were considered as *innocent* and *sinless*, in the Gospel we are considered as *Sinners*; by that Law God governed us as happy, in order to a fixing us in our happy estate, in the Gospel he deals with us in order to our *recovery* from a lost estate; in that there was *no Mediator*, in this there is a *Mediator*, who also is our King-Redeemer. Many more might be added. *Other Differences.*

Reader, weigh all these things, and if the Gospel must be a special Law, so that it be not the Law of Innocency, what can be more plain, than that it is not the same with the Law of Innocency or Nature either. I could farther demonstrate, that the very *appropriation* of Faith (tho' it were a legal Precept) to be the grand Condition of Salvation, doth argue the Gospels being a distinct Law, for otherwise any Duty would be of equal use: But because Mr. C. charges me as a *New Gospeller*, I'll give thee a few of the hundreds that oppose his three former Errors, and consent to my Paradoxes as orthodox.

TESTIMONIES that 1*st the* GOSPEL *is a* LAW.

Our Divines in the *Synod of Dort.* say, *par.* 2. *p.* 104. *Ex sacris literis, &c.* It's evident from the Scriptures, that some are judged and condemned for Sins committed only against the Light of Nature, who yet are excused for not performing the *Law of Faith*, through invincible Ignorance, which Excuse can have no place where God publisheth *this Law*, and men are required to *obey it*. Many other places from this Synod might be added. Calvin *and* Wittichius *see before*, *Synod of* Dort. *acta* Synodi.

Willet saith, *p.* 888. We exclude not *every Law*, but the Law of Works; but the *Law of Faith* is not the Law of Works. And *p.* 635. The *Publican* finding Mercy, and departing justified, no doubt had also an express purpose in himself for ever to forsake his Sin, for otherwise he *could* not have been justified, nor found remission of Sin; for this is the *Law and perpetual Rule* of Forgiveness, *Ezek.* 18. 21. Willet *Synopsis papismi.*

Lex evangelica clamans, the *Gospel-law* cries, *Believe, and thou shalt be saved.* Steph. de Brais, *in* Rom. 3. 27.

Hooker of *Effect. Calling*, *p.* 338. saith, I answer, not believing in the Lord Christ is not a Sin against the Moral Law, but it is a Sin against the *Law of the Gospel*, as he proves fully. Hooker *of* N. England.

Saith *p.* 328. Hereto agree the words of the Apostle, *Rom.* 3. 27. where the Apostle distinguisheth between the Law of Works and the *Law of Faith*; by the Law of Works understanding the Moral Law, by the Law of Faith understanding the Gospel, *&c.* he adds, Here are *two distinct Laws*, having two distinct Commandments, as two distinct Conditions of the two Covenants. This he proves at large. Bulkley *of Covenant*,

P. 102. to 122. proves the Law as given to *Israel* was the Gospel Covenant for Substance: *P.* 113. saith, Faith in Christ is not commanded in the Moral Law, as it was engraven in the Heart of *Adam* in the state of Innocency, but as it was given *Mr.* Ball *of the Coven. set forth by Mr.* Ash.

given to *Iſrael*, to be a Rule of Life to a People in Covenant, it was preſuppoſed and commanded.

Lawſon Theopolitic. *Lib.* 2. *Cap.* 1. proves at large, that God publiſhed a *new Law* as Redeemer to Man upon his Fall.

Dr. Wallis *of God's Sovraignty.* P. 17. Chriſt will proceed at the Day of Judgment according to a *double Law*, the Moral Law, and the Law of Faith; the Moral Law ſaith, *Curſed is every one that continueth not in all the Law to do it.* Now by this Law we are all caſt; but the *Law of Faith* affords to Mankind a mitigation of the Moral Law, and begins where the other ends, God having ſent his only begotten Son to this end, that whoſoever believes on him ſhould not periſh (notwithſtanding the Condemnation of the *Moral Law*) but have everlaſting Life. Much like the favourable Law amongſt us, which affords the Benefit of Clergy, *&c.* P. 19. Thoſe therefore whom Chriſt ſhall then acquit, are acquitted by the Goſpel, or *Law of Faith*; thoſe whom he condemns, he condemns by *both* Laws.

Dr. Owens *on* Pſ. 130. P. 230. They that really believe Forgiveneſs in God, do *thereby* obtain Forgiveneſs. Believing gives an intereſt in it, it brings it home to the Soul concerned. This is the *inviolable Law of the Goſpel*; Believing and Forgiveneſs are inſeparably conjoined. *P.* 139. he ſaith, *Repentance* was no *Duty* to *Adam* in *Eden*, it is none for the Angels in Heaven, nor for the Damned in Hell, what then may be the Language of this Appointment? O Sinners! come and deal with God by Repentance, *&c.* It's true, many do deceive themſelves, they raiſe themſelves unto an expectation of Immunity, not on Goſpel-grounds: But God deceives none, whoever comes to him on his Propoſal of Repentance, ſhall find Forgiveneſs. It's ſaid of ſome, He will laugh at their Calamity, *&c.* But who are they? Only ſuch as refuſe his Call to Repentance, with the Promiſes of Acceptation annexed. See *p.* 254.

Downnam *on Juſtif.* P. 375. Faith is the only Condition of the Covenant of Grace, which is therefore called the *Law of Faith.*

Sedgwick *of the Covenant.* *P.* 7. The Covenant of Grace, the Apoſtle calls it the *Law of Faith*, and it is eſpecially expreſſed thus, *He that believes ſhall be ſaved.*

P. 308. The Precept of Believing is a *Goſpel-Precept* only, and the Puniſhment for Unbelief is threatned and inflicted in relation to the Goſpel; as he oft ſhews at large, and in *p.* 10. inſtanceth in five things a great difference between Faith in *Adam* and *Goſpel-Faith*, one of which is, that tho' there was a kind of Faith in *Adam*, yet it was not to *be* the Condition of that Covenant, *&c.* But the Faith required in the Covenant of Grace comes in purpoſely as the *Condition of Life*, and Juſtification for the Sinner.

Dr. Jacomb *on* Rom. 8. P. 18. Oh ſaith the Law, ſuch Duties have been omitted, ſuch Sins have been committed, ſuch *Sabbaths* have *been prophaned*, *&c.* ſuch Tenders of Grace have *been* ſlighted, (*Here* (ſaith he) *the Goſpel-Law comes in as an Accuſer too.*) And *p.* 55, & 553. You muſt ſo confide and rely on Chriſt's *one moſt perfect and all-ſufficient Sacrifice*, as yet withal to *be* careful that you, on *your part*, do perform thoſe *Goſpel-Conditions*, which God enjoins and requires of you, in order to Remiſſion, Juſtification, and Glorification, *&c.* The whole Buſineſs of Merit and Satisfaction lies upon Chriſt, but as to *Believing* and *Repenting*, the two grand *Goſpel-Conditions*, they lye upon your ſelves, (with reſpect to the *Act*, tho' not the *Power*) and muſt be *done by your ſelves*; yea, and the *doing* of theſe is as neceſſary on your parts, under the *notion* of *Conditions*, as ſuffering and dying was on Chriſt's part under the *notion* of *Merit*: And it is moſt certain, that the *latter* without the *former*

mer will not profit you, becauſe Chriſt never deſigned to impute, or make over his Merit to any, further than as *they* ſhould make good theſe Conditions of Faith and *Repentance*. *P.* 553. he ſhews the Rock of Popery is to truſt in theſe as *Merits*, and the Rock of *Antinomianiſm* is to deny that reſpect to Holineſs, Obedience, Faith, and Repentance which is due to them, as *Means and Conditions*. *P.* 157. you read *Rom.* 3. 27. the Law of Faith, and the Law of Works, *very oppoſite and contrary Laws*.

P. 610. Unbelief is diſobedience to the *Law of Faith*, when diſcover'd to Men; therefore it is our Sin (not the Sin of Heathens, as that is diſobedience to *any Law*) which is againſt that Law when revealed and known. See *p.* 314. The Law of Chriſt requires Belief in the Satisfaction he hath wrought, for the Law of Chriſt is not as the Law at the Creation was, *&c. p.* 683. *Mr.* Charnock, 2 *vol.*

P. 190. *Vocatur lex, &c.* The Covenant of Grace is called the *Law of Faith*, becauſe Faith is therein preſcribed to us as the *Condition* of the Covenant. Turretin *Inſtit. Theol. par.* 2.

P. 146. There is a *legal* neceſſity that he that continues in his Luſts and Unregeneracy muſt periſh, and that becauſe of the Will and *Law of God*. As God *wills* the Salvation of all that will turn to God and obey him, ſo he *wills* the Damnation of all that will not, but hold faſt their Luſts and refuſe to return. As He hath made *a Law*, that *whoſoever will come to Chriſt, and take up his yoke, ſhall find reſt to his Soul, and ſhall live for ever*; ſo He hath declared it as peremptorily, that he that ſlights Chriſt, and will not hearken to him, nor obey him, ſhall be utterly caſt off. *P.* 148, 102, 103. It is He that with the Father hath eſtabliſhed this, as the *great Condition* of Salvation, *bearing the Yoke*. So that it is the ſtanding Law of Heaven, whoever will be ſaved, muſt take up Chriſt's Yoke: This is the way to Bleſſedneſs, and there is *no other*. Bear the Yoke of Chriſt and be bleſſed, caſt that off, and he will caſt you off; ſubmit and be ſaved, reject it and Chriſt will reject you: This is the *unalterable Condition* of Salvation, and there is no other. Things are ſo ſettled in the *eternal Compact* between the Father and the Son, about the Caſe of *Man*, that the *Blood of Chriſt* it ſelf cannot ſtead us, nor the Mercy of God (infinite as it is) benefit us, without this *Condition* be performed *by us*. *P.* 202. In the day of Judgment God will not proceed with Men upon *Election and Reprobation*, but upon Obedience or Diſobedience to his Law, *Rom.* 2. 7, 8, 9, *&c.* God will vindicate the juſtice of his Proceedings in that day, by making the *Word* the *Rule* of his Judgment to all that are under it, *Joh.* 12. 48. *P.* 165. God hath not abſolutely promiſed Salvation and Eternal Life to any, but he hath annexed it to certain *Diſpoſitions and Qualifications*, without which we ſhall never ſhare in the Bleſſing promiſed. *P.* 119. *Mat.* 5. 8, *&c. P.* 72. None can be ſaved by all which Chriſt hath done and ſuffered, but upon theſe *Conditions*, and they are Self-denial, Faith, Repentance, taking up the Croſs, Obedience; theſe are the unalterable Conditions of Salvation, and theſe Conditions of Salvation are the Yoke of Chriſt. Theſe Paſſages of this worthy Divine amount to no more than what Dr. *Ames* ſaith. *Mr.* M. Mead *Early Obedience.*

P. 189. *Bellarmin* objecting *Mat.* 11. 29. *My yoke is eaſie*; *Ames* anſwers, *Pro lege, &c.* There's nothing ſaid in theſe words concerning the Law, *ſimply* taken, and the perfect obſervation of it; but they ſpeak of the *Goſpel*, that is, of Faith and new Obedience, that's the eaſie Yoke of Chriſt. I could bring an hundred places out of Dr. *Manton*, wherein he calls the Goſpel a Law, and proves it. Ames Bellarm. Ener. *Tom.* 4. *lib.* 6. *cap.* 7. Mant. *moſt frequently.*

Altingius proves, that the Repentance required of us is a Goſpel-Command, and not required by the Law. *Peræus*, *Peter Martyr*, yea, *Chamier* himſelf, affirm *See* 2 *Serm. on* Rom. 8.

the Gospel to be a Law of Faith. Indeed who deny it, except a few *Lutherans*, who also deny the Doctrine of Perseverance, and three or four *Franaker* Divines, who are followed by several of the *Cocceians*, but not by all of them? See more Proof of this under the next two Heads. I shall subjoyn the Assembly of Divines, Q. *What doth God require of us*, &c? *A.* To escape the Wrath and Curse of God, due to us for Sin: God requireth of us Faith in Jesus Christ, Repentance unto life, with the diligent use of all the outward means, whereby God communicates to us the Benefits of Redemption. Reader, 1. Is not that Sign or Instrument whereby God requires these things, to this end, a Law of God? What's a Law if that be not? Is it the Counsel of a Fellow-Subject? No, it's God's commanding Act, he *requires* these. 2. Doth God require these of us to this end in the Law of *Adam*, or in the Gospel? Was innocent Man to *escape* the Curse due to him? No, it was not upon him; that Law did not suppose him undone; it must then be the Voice of God by the Gospel to fallen Man. The Gospel enjoyns these Duties to this end, with a Promise that we shall not fail of this end, if we omit none of these Duties. Here's the Gospel-Law.

Assembly of Divines lesser Catec.

II. *TESTIMONIES that the* GOSPEL *hath its proper Threatnings.*

D. Owens, *on* Heb. *c.* 6. *v.* 9.

P. 90. The best Perswasion we can arrive at, concerning the Spiritual Condition of any, leaves room for *Gospel-Threatnings*, &c. And *p.* 91. Whatever we (Ministers) may conceive of the state of any such, they are not to baulk or wave the delivery and pressing of any Evangelical Warnings, or the severest *Threatnings* contained in the Gospel. *P.* 91. Others should not think they are hardly dealt with, when they are prest and urged with the severest *Threatnings of the Gospel*. See him on *Cap.* 4. *Heb. v.* 1. 2. *P.* 217, 180, 181, 182, on *Ps.* 130. *p.* 266. *he that believeth not shall be damned*: That's a hard word, many men cannot endure to hear of it; they would not have it named by their good-wills, &c. But *let not men deceive themselves*; this is the softest word that Mercy and Love it self, that Christ, that the Gospel speaks to despisers of Forgiveness, &c. Mr. *Mead*: It's sad, but certain, that the Gospel inflicts a Death of its own, as well as the Law.

On Ps. 130.

Epist. before the Almost-Christian.

Gilespie, *Ark of the Covenant.*

P. 121. There be many Threatnings annexed to the Covenant of Reconciliation, Threatnings of *Gospel-Vengeance* to the Transgressors of the Covenant, but there are no Threatnings in the Covenant of Suretiship, nothing denounced against the man Christ, &c. How many places might I collect from Mr. *C*'s Father?

Mr. Chancy *of Justif.*

P. 124. Ye Unbelievers! your *Curse* is doubled, and your Condemnation is the Condemnation. *John* 3. 19. the Law pronounceth a Curse for breaking of it, but the *Gospel* a far greater for not receiving Christ, and your Life and Salvation which is offered to you through him. *P.* 303. This *Gospel-Justice*, which is the most terrible.

Sedgwick *on the Cov.*

P. 309. The Gospel is so far from promising Life, by the Death of Christ, to impenitent and unbelieving persons, that *it threatens* and seals Death, and Wrath, and Condemnation to them, *John* 3. 36, 18, &c. If you read the Canons of the Synod of *Dort*, you'l find *Evangelii minas*, the Threatnings of the Gospel. This point is so obvious in all orthodox Writers, that I forbear more Testimonies. But why are Gospel-Threatnings *a Bull*? No doubt, because the Gospel is εὐαγγέλιον, *glad tidings*. And indeed, is it bad news that Sinners shall be saved, if they repent and believe, and *many shall believe*? Will nothing be glad tidings, but that they

Acta Synod. *par.* 1. *p.* 313.

they shall be saved, tho' they neither repent nor believe? This indeed was a Message unfit for God to send; and tho' Mr. *C.* calls it a *Bull*, Christ hath solemnly declared, as the Lord of the N. Testament, that they who believe not, *the Wrath of God abideth in them.* This cannot be a Threatning of *Adam*'s Law, for those Threatnings respected every Sin. It is true, the Unbeliever is damned for other Sins, by rejecting Christ, but what makes those Sins damning to him in the event, notwithstanding the Offers of Life? Is it every Sin will do this? Will a vain Thought exclude a man from Pardon, as much and as surely as final Unbelief? Surely no: But yet the Threatning of *Adam*'s Law denounced Death against any Sin, as much and as certainly as against final Infidelity, and so did not appropriate Death to Infidelity, as the Gospel-Threatning doth. Besides, is it an *abiding* of Wrath on us, which *Adam*'s Law threatned? No, it was the first bringing of Wrath on them that were free before.

III. *TESTIMONIES that God hath declared a fixed Rule, by which He pardons, adopts, and glorifies Sinners, which Rule is his Gospel, and not his Secret Decree.*

To prevent mistake, know, that I speak not of the first Grace, which He gives to all the Elect, but I speak of Pardon and Glory, which he hath promised upon Terms, and judicially denies to them that refuse Christ.

They put this Q. *How is the Grace of God, &c?* *A.* The Grace of God is manifested in the second Covenant, in that He freely provideth and offereth to Sinners a Mediator, and Life and Salvation by him, and *requiring* Faith as the *Condition*, to interest them in him, *&c.* Here thou seest Faith is a *Condition*, and a Condition required, and this required to *interest* us in Christ: No Interest, but in conforming to this Rule, that requires Faith to this end. *Assembly of Divines larger Catech.*

He, *De Christo gratis justificante, p.* 244. *Conditio vero, &c.* The Condition whereby we are properly justified, is this; That we believe in Christ, and cleave to him by a constant profession, *&c.* *P.* 251, 252. I ask, When Salvation is promised freely for Christ's sake, will the absolute Promise save all men *promiscuously* for the sake of Christ, without the limit of any Condition? I think no such thing: Go on then. When this Promise belongs but to *some*, and that only upon a certain *Condition*, who then are those on whom this Promise properly falls? Thou must say, the Believer, *&c.* *p.* 297. *Q. What Sinners are justified by Christ? A.* Those who, enclined by a serious remorse, bewail their Sins, and displeased at themselves, do recollect themselves with their whole Soul, and are converted to Christ with an entire Faith, these are the only Sinners whom Faith without Works doth justifie. And *p.* 311. Repentance prepares the Matter to receive Justification, but the cause of Justification is Faith. *Mr. Fox, that wrote the Book of Martyrs.*

Consute these Canons of the Synod of *Dort*, *p.* 289. The Promise of the Gospel is, that whoever believeth on Christ crucified, *shall not perish, but have everlasting Life*; which *Promise*, with the *Command* of *Faith* and *Repentance*, ought to be declared, and proposed *promiscuously*, and without distinction to *all* men, to whom God in his good pleasure sends the Gospel. But the reason why many that are called by the Gospel do not repent nor believe on Christ, but perish in their Unbelief, is not truly any want or insufficiency of Christ's Sacrifice offer'd on the Cross but through their own fault. And the Synod adds, *p.* 302. *Quotquot autem, &c.* But as many as are called by the Gospel are seriously called, for God doth *seriously and most truly* declare in his Word what is pleasing to him, *viz.* That *Acta Synod. par.* 1.

they that are called ſhould come to him, and unfeignedly promiſeth Reſt for their Souls, and eternal Life to all that come and believe.

I have cited theſe, to ſhew, that God ſets down this general common Rule to all in his Goſpel: It's not one Rule to the Elect, and another to the Non-elect, it's the ſame to all. Would the Reprobate obey the Call of the Goſpel, he ſhould have Eternal Life: And the Elect do obey this Call, and thereupon obtain Eternal Life. I could give very many inſtances out of this Book, where Faith is called the Condition. *P.* 105, Salvation is the thing promiſed in the new Covenant; neither is it promiſed, but upon the *Condition* of Faith. Seeing therefore that all men have not Faith in Chriſt, under which alone Condition is Salvation promiſed, it is certain that Chriſt's Death hath not purchaſed the Reſtauration to a ſtate of Grace and Salvation for all men, but only for *Believers*. See *p.* 12. God willeth that the obtaining of Life ſhould be ſuſpended, on condition of *foregoing* Faith.

Acta Synod. par. 2.

P. 76, 77. When the Goſpel is preached to Men, an Experiment is made, how they will prove as to Faith and Obedience; if they acquit themſelves in theſe, they receive the Bleſſing of Eternal Life from God. And *p.* 14. There is no Intereſt in Chriſt or Chriſtian Religion to be obtained, without Repentance from dead Works. See *p.* 12, 13, 14. The removal hereof (*viz.* Enmity of our Minds by wicked Works) conſiſts in this, *Repentance*; for that is our turning unto God upon the Terms of Peace tender'd to us, *&c.* *All* Doctrines, Notions, and Perſwaſions, that tend to alleviate the neceſſity of Perſonal Repentance, *&c.* are *pernicious* to the Souls of Men, *&c.* *P.* 15. It hath an abſolute inconſiſtency with the eſpecial Righteouſneſs of His Nature (*Chriſt*) and which he exerciſeth as ſupreme Rector, and Judge of all, that any ſuch ſhould ſtand in his ſight, *&c.* and for the Lord Jeſus, it would plainly make him the Miniſter of Sin, *&c.* and the Goſpel doth openly propoſe Pardon of all ſorts of Sin, to all ſorts of perſons, that ſhall believe and obey it. If the Goſpel did this without *annexing* to its *Promiſe* the *Condition of Repentance*, never was there, nor can there be ſo great an Encouragement to all ſorts of Sin and Wickedneſs. He on *Pſ.* 130. *p.* 141. And this *Connexion* of Repentance and Forgiveneſs, is that Principle from whence God convinceth a ſtubborn unbelieving People, that all his ways and dealings with Sinners are juſt, *Ezek.* 18. 25. and ſhould there be any failure in it, they could not be ſo, if out of love to Sin, or the power of Unbelief, he refuſe to cloſe with him on theſe *Terms*, his Condemnation is juſt. *P.* 136. After the Angels had ſinned, God never once called them to Repentance, he would not *deceive* them, but let them know what they were to look for at his Hands: He hath no Forgiveneſs for them, and therefore would *require* no Repentance of them. It is not, nor ever was, a Duty encumbent on them to repent, nor is it ſo unto the Damned in Hell; God requires it not of them, nor is it their Duty, there being no Forgiveneſs for them. What ſhould move them to repent? Why ſhould it be their Duty ſo to do? Aſſignation then of Repentance is a revelation of Forgiveneſs: God would not call upon a ſinful Creature to humble it ſelf, and bewail its Sin, if there were no way of recovery or relief. Pray ſee him *p.* 151, *&c.* *P.* 184. he ſaith, Whence is it that men periſh in and for their Sins? Is it for want of Mercy, Goodneſs, Grace, or Patience in God? Is it through any defect in the Mediation of the Lord Chriſt? Is it for want of the mightieſt Encouragements, and moſt *infallible* Aſſurances, that with God there is Forgiveneſs? Not at all, but *meerly* on the account of their own obſtinacy, ſtubbornneſs, and perverſeneſs; they will not, they hate the Light, they

Dr. Owens *on* Heb. *cap.* 6.

Dr. Owens *on* Pſ. 130.

they will not come to Christ, that they may have Life. See his awful denunciation of the Curse against all that resolve to continue in the neglect of this Salvation, *p.* 272. I'll add one Passage of his, *p.* 144. the satisfaction made for Sin being not made by the Sinner himself, there must of necessity be a Rule, and *Law-Constitution*, how the Sinner may come to be interessed in it, and made partaker of it, for the consequent of the Freedom of one by the Suffering of another, is not *natural or necessary*, but must proceed from a *Law-Constitution*, *Compact*, and *Agreement*. Now the *way* constituted and appointed, is that of Faith, or Believing, as explained in the Scripture. If Men believe not, they are *no less liable* to the Punishment due to their Sins, than if no satisfaction at all were made for Sinners. *Dr.* Owens *of the satisfaction of Christ.*

P. 624. he asks, whether there be any Terms or no Terms in the Covenant; he answers, Surely there are. How shall poor Creatures make out their Intereſt therein, unless God hath declared upon what Conditions we shall be possest of the Priviledges, *&c.*? If God hath once declared the Conditions, if we would have the benefit, we must consent to them. In the last part, *p.* 127. he tells us, the Conditions of the Covenant are Faith, Repentance, and new Obedience. *Dr.* Manton *on the* Hebrews.

P. 374. Nothing can be objected against the Conditions He requires, *viz.* Repentance and Faith. Can any Malefactor expect Peace with his Sword in his Hand? And is it not fit there should be such Conditions to justifie God? since we were the guilty Offenders, can there be less, than to cast away our Weapons, bewail our Sins, receive the Mediator, and serve him with newness of life? They are such reasonable Conditions, that the Honour of God would not be provided for, nor have a *salvo* without them. See *p.* 692, 349, *&c.* Charnock *vol.* 2.

P. 36. Make sure of true saving justifying Faith, *&c.* it secures from this (Condemnation) both as it is the Grace which unites to Christ, and also as it is the great *Condition* of the Gospel, *upon* which it promiseth Life and Salvation, *&c.* He may set down what Condition he pleases, in order to the giving out of his Grace, which when they are performed, he is *engaged* to make good what he promiseth upon them. *Dr.* Jacomb *on* Rom. 8.

How oft doth he tell us, that God requires of every man Faith to be the Condition, to be Partaker of the Covenant. *P.* 114. and *p.* 143. he saith, The *Condition* requir'd of us is the doing this, *viz.* to repent, to serve the Lord in newness of Life. *Dr.* Preston *of new Cov.*

Bulkley by very many Arguments, from *p.* 278, to 298. doth prove the Gospel-Covenant to be conditional, *P.* 280. The Lord doth not say to any Soul, *I will save you, and bring you to Life, though you continue impenitent and unbelieving*; but commands and works us to *repent*, and *believe*, and *then* promises, that in the *way* of Faith and Repentance he will save us. Had I room, I would give thee full proof, that *Davenant*, *Pemble*, *Perkins*, *Twiss*, *Scharpius*, *Zanchius*, *Rollock*, *Wendelin*, *Altingius*, *Burgess*, *Blake*, *New-England* Synod, *Turretin*, Synod of *Dort*, with hundreds more, do positively affirm the Gospel-Covenant to require a Condition on our part, and so fix this Gospel-Rule. Mr. *Chancy*'s Father urgeth it, *p.* 79, 132, 123, & 116. where he shews what we must do to obtain the Propitiation. So 117. Bulkley *on the Coven.* *Mr.* C. *on Justif.*

Mr. *Rutherford* affirms, That to deny there be Conditions, is *to bely the Gospel*; and adds, That Good Works are Conditions without which we cannot be saved, *p.* 38. and *p.* 36. It is a *new Heresie* of *Antinomians*, to deny a conditional Gospel; it is all one as to bely the Holy Ghost, who saith, *He that believeth shall be saved*, Rutherford *Survey of Antinomianism*, *par.* 2.

he

he that believeth not is condemned already. Or they may say, whether Men believe or no, they may be saved, as Dr. *Crisp* saith.

Mr. Mead, *Early Obedience.*

P. 445. If not, then be wise, and flee from the Wrath to come; and there is but one way, and that is by closing with Jesus Christ, and giving your selves up to an entire subjection to his Yoke: There is no way to escape Wrath, and secure Eternal Life but this. *P.* 276. Consider where you will lay the blame of your Destruction; you cannot lay it upon God, for he gave Christ to redeem and save you; you cannot lay it upon Christ, for he would have gathered you, and you would not, he never cast you off till you cast him off; you cannot lay it upon the Spirit, for he would have convinced, and converted, and sanctified you, and you have resisted and quenched him; you cannot lay it upon your Ministers, for they have set before you Life and Death, and declared to you the danger of Sin, and necessity of Holiness, but you would not believe their Report, &c. So that you can lay the blame no where, but upon a cursed corrupt Heart; thy Destruction is of thy self. See what he saith of Conditions, and decree, under the Head the Gospel is a Law.

Mr. Obad. Sedgwick *of the Cov.*

P. 182, 183, 184, &c. proves the Covenant to be *conditional*, that without Faith there is no relation in a way of Covenant 'twixt God and us; and that *upon* Faith God becomes our God in Covenant, and answers Objections. *P.* 188, 189. he speaks to Sinners presuming of the many Promises of Salvation, &c. Oh but Sirs, there is a *Condition* in the Bond, which he oft repeats. *P.* 430. when he had proved Repentance was necessary to the remission of Sin, he adds, Whereas they say this is *Popish and Legal*, they speak ignorantly, if not *maliciously*, &c. it is as Popish to say Repentance is required for Assurance, as for Remission, for both are Acts of Grace.

Beza, *Epist.* 20.

Conjunctas autem, &c. But Repentance and Remission of Sin are joyned together, and truly so, that Repentance goes before Forgiveness: This partly the Word of God teacheth, yea, Reason it self, and common Sence, however corrupt, doth manifest it; he proves this fully. So *Calvin*, God forgives no Sins but such as Men are displeased with themselves for, &c.

Calvin, *Harm. in Mar.* 4. 12. Vid. *Instit. lib.* 3. *cap.* 17. § 5.

The excellent Mr. *Clerkson* will help thee to resolve some seeming difference thou findest among Authors, who in one place seem to deny the Covenant to be conditional, and in other places affirm it. See *p.* 132, 133, 134. After he had asserted the first Grace to be absolute, *viz.* in *Effectual Calling*, &c. he adds, The *subsequent* Blessings of the Covenant, those that follow the first, are in some sence *conditional*, and so offer'd and promised in a conditional form, and yet are nevertheless gracious. There are Terms and Conditions, taking the word *Conditions* in a Latitude, as comprizing *Qualifications*, Adjuncts, and *necessary Antecedents*, which do no way derogate from Grace, neither detract from its freeness, nor obscure, but rather illustrate it, *Rom.* 10. 8, 9, 10. *Rev.* 3. upon such *Terms* are *Justification*, *Adoption*, *and Salvation* offered, and not offered but upon Terms, and yet most freely and graciously, &c. and not only Faith, but *holiness* of Heart and Life, and perseverance therein, are the *Terms* upon which Salvation is promised, &c. *P.* 134. And hath constituted an Order amongst them, so that *one must go before another*; we must believe before we are justified, and be holy before we can see God, and hath appointed one of them to be the *means or way to obtain the other*: We are justified by Faith, we are created unto good Works, that we should walk in them; Acts of holy Obedience are the way wherein we must walk to Salvation.

Mr. Clerkson *of saving Grace.* Calvin *is positive that the Gospel-Covenant is conditional, but that condition is not the hard one of the Law*, lib. 2. cap. 5. § 12. *Yea, he only excludes meritorious conditions, when he say, it is absolute.* lib. 3. cap. 3. § 21, 22.

So

So that here is an antecedence of some *Duty*, and that necessary by divine Appointment and *Command*, and this tending to *obtain* the Favour freely offer'd. And by this we may understand what a Condition is, in a sence very innocent, and no way injurious to Grace: It is an Antecedent *necessarily required*, as the way to attain or arrive at what is promised. And in this sence it must not be denied there are *Conditions* in the Gospel, and its Promises, unless we will deny that there are Duties necessary to Salvation, and made necessary by *Divine Command*, for such a Condition is nothing but something of a Command joyned with a Promise in a conditional form, *&c.* He commands all to *Repent*, and He promiseth Pardon; put this Promise and that Command together, and it becomes a *conditional Promise*, *If you repent you shall have Pardon*, 1 *John* 1. 9. But *p.* 137, 138, 140. he justly excludes meritorious, natural, and legal Conditions. By which *Legal* he means not whatever is commanded with an annexed Promise, for that were to contradict all here cited; but such Conditions as do entitle us to the Benefit, as the very Righteousness for which we merit or obtain them; which I have oft denied Gospel-Conditions to be. And so he explains himself.

Reader, it's evident what a number of Men fall under Mr. *C*'s Curse, as well as I, and judge thou what reason he hath to pretend to the old Gospel, and arraign us for a new one. My Paradoxes appear the common Sentiment of the notedly Orthodox, while his Principles must be content with the Patronage of new sangled *Antinomians*. The Testimonies under the 1, & 2. Principles prove this Rule. Because the *Paradoxes* may be entire, I'll add the 10th, *viz.* the *Wedding Garment*, *Mat.* 22. 11. is true Uniting Faith; of which Mr. *C. p.* 32. your saying the Wedding Garment was Faith, and not the Righteousness of Christ apprehended by Faith, is a wretched wresting and abuse of Scripture, *&c. Repl.* 1. Doth a true *Uniting Faith* exclude Christ's Righteousness, or include it? Keep to this Rule when you speak of being justified by Faith, and what will become of the Object justifying? 2. Is it Christ's way to condemn Men, meerly because they have not a Privilege, or else because they neglected the Terms on which that Priviledge was promised? The former was meer *Misery*, and no Fault; the latter is a *Fault* by which he is obnoxious to that Misery, and therefore fittest to ground a Sentence on. 3. I'll joyn two, to help to bear this Calumny; *Fox*, *p.* 343. *Sed per solam fidem*, *&c.* But by Faith alone; therefore Faith is that *Garment* made white in the Blood of the Lamb, which properly cloaths us for the *Wedding*. And Mr. *Gale*, *p.* 197. Should you this night hear the Cry, *Behold, the Bridegroom cometh*, are you ready to enter into the *Wedding-Chamber*? Have you the *Wedding-Garment of Faith and Holiness*?

Of the Wedding Garment.

Mr. Fox *de Christo justificante.*

Mr. Gale *of Christ's Coming.*

As to *Phil.* 3. 8. I have tryed stronger Arguments than Mr. *C.* is like to offer, and yet my sence of that Text is not alter'd, and fear not to defend it in due time.

Augustin *expounds* Phil. 3. 8. *as I do.*

Mr. *C.* *p.* 27 *As for the Notion, that the Covenant of Redemption is a distinct Covenant from the Covenant of Grace; I deny it.*

Mr. C's Fourth Principle, No Covenant of Redemption distinct from the Covenant of Grace with Men.

Repl. By the *Covenant of Grace* is meant the Gospel-Covenant made with Men. Mr. *R.* proves, that the Covenant of Redemption and the Covenant of Grace are two distinct Covenants, *p.* 308, to 313. So doth Mr. *Gillespie*, *Cap.* 1. 2. and shews the Difference between these two Covenants, *cap.* 5. The same is proved by Mr. *Sedgwick*, *p.* 3, 4, 5. and by *Bulkley*, *p.* 29, to 32. It's affirmed by Rutherford *Covenant opened*, Ark *of the Coven.* Sedgwick *of Coven.* Bulkley *of Covenant.*

Mr.

Mr. Mead. The Author of the City Letter.

Mr. *Norton, Orth. Evan. p.* 113. It's oft aſſerted by Dr. *Owens*, by *Mr. Mead*, in his Book of *Early Obedience, p.* 72. *&c.* and Sermon for Mr. *Roſewell.* Nay, the Author of the *Letter* grants it, *p.* 24.

Reader, I ſhall not now deſcend to argue this Point, only hint to thee, that the *Parties* are diſtinct, the *Terms* are diſtinct, the *Promiſes* are diſtinct; moreover, one hath no Mediator, the other hath, *&c.* It's true, ſome worthy Divines formerly ſpeak of theſe two Covenants as if one, which render'd their Notions leſs plain; but yet they did not deny, but affirm, that there was part of that Covenant to be actually engaged and performed by Man, tho' giving Ability was undertaken by Chriſt in the other part of it; and alſo, that as it was promiſed to him, that upon Man's compliance with the Conditions, they ſhould be Partakers of the Benefits; ſo [illegible] it was a Promiſe made to them upon complyance with the Terms. Whereas Mr. C. asks me, Do not we *plead* Redemption, or the Promiſe made in Chriſt? *Repl.* I had ſaid, that the Promiſes of the Firſt Grace were pleadable only by Chriſt, as the ſtipulating Party: And what's that to Redemption? But can he think that unregenerate men can plead a perſonal Right to the Firſt Grace? And it's *Right* that is included in the word *pleadable.*

Fifth Principle. Pardon is the cauſe of Faith, and not Faith the Condition of Pardon, &c.

Mr. C. *p.* 29. *Pardon is not promiſed to Faith and Repentance, as things diſtinct from the Promiſe, but Pardon is promiſed, together with Faith and Repentance, to the Sinner, &c. Pardon is rather the Condition of Faith and Repentance, and much more, having a cauſal Influence thereunto, than Faith and Repentance of Pardon, &c. p.* 21.

Repl. 1. Here, and *p.* 28. he confounds a Promiſe of Grace, and Promiſes made to Grace. 2. He affirms, that the whole of the Goſpel-Covenant is but one Promiſe; and this, *I* ſuppoſe, is the firſt Promiſe in the Sentence againſt the Serpent: Hereby he blaſts all the fuller Diſcoveries of it by the Prophets, yea, and Chriſt himſelf, as if all the Conditional Propoſals of Covenant-Benefits on Terms of Duty were Additions injuriouſly added to the firſt Promiſe. 3. He wretchedly miſtakes the nature of that firſt Promiſe, as if it excluded all Terms of our Saving Intereſt in the Bleſſings of it: Whereas it did imply them. If you take the words as a Promiſe of Chriſt, that he ſhould in our nature overcome Satan, then it belong'd to all Mankind, to whom it's promulgated, even the rejecters of it, *Acts* 13. 32, 46. and as ſuch, gives no Intereſt in the Effects of it to any man. If you take them as importing the Saving Benefits to the *Seed of the Woman*, then there muſt be ſome change in them, who are by Nature the Seed of the Serpent, as well as the moſt wicked, otherwiſe all the natural Seed of *Eve* have the ſame Saving Benefits; which is thus evidenced: When God renewed the Promiſe to *Abraham* and *his Seed*, that *Seed* the Apoſtle tells you were *Believers*, *Rom.* 4. 11, 16, 27. and as I have ſaid before, Faith muſt be then enjoyned, for by Faith *Abel*'s Sacrifice was more acceptable than *Cain*'s, and God's Words to *Cain* were the Redeemer's Language; and the uſe of Sacrifices imports, that God revealed more of his Will to them, by way of Precept, than is there recorded. 4. And what can he mean by *things diſtinct from the Promiſe?* If that Faith and Repentance are promiſed, I had oft affirmed it: If that as Acts in Man they are not diſtinct from the Promiſe, it's unfit to reflect on: If that they may not be Terms of Pardon conjoyned therewith, in one promiſſory Series, it's againſt the ſcope of the Bible; and ſure, if that hinder not Pardon to be the cauſe of them, it will not exclude them to be Terms of Pardon. 5. But what ſtrange Divinity is this! 1. that Pardon is the Condition of Faith. 2. Pardon is the cauſe of Faith. How is Pardon and theſe

The firſt Promiſe conſidered.

at

at once, as he affirms (*i. e.* in order of Nature) and yet Faith is the conſequent, yea, effect of Pardon. But to come to the point, Is not this to burleſque the Scripture, *We believe that we may be juſtified, Gal.* 2. 16? That is, we be juſtified that we may believe. *We are juſtified by Faith, Rom.* 5. 1. that is, we are made Believers by Juſtification. *We repent for the remiſſion of ſins, Luke* 33. that is, we have remiſſion of Sins, that we may repent. One Reaſon at leaſt ſhould have been offered for theſe contradictions; I ſuppoſe all that would be offered is, that Chriſt cannot work Faith in us till we are pardoned, which the whole Scripture is againſt, and God hath provided for it, by Divine ordination, in that Chriſt's Merits are admitted effectual to the working and and accepting of this Grace, before theſe Merits are applied for Forgiveneſs; which is fully expreſſed in his own revealed Method, whereby he commands and works Faith in order to Forgiveneſs: Yea, he will not, I hope, deny (leſt he ſpoil his Argument *p.* 28.) that Union with Chriſt is before Pardon in order of Nature; And is not that an Effect of Chriſt's Merits? Yea, the Goſpel-offers, Spirits operation of Faith, *&c.* are ſo. 6. How long muſt I ſtay for an Anſwer, if I ask what kind of Cauſe is Pardon? It's well if it be not hiſprocatartick. 7. Is not this a new and ſingular Goſpel? Conſult the former Teſtimonies. Need I mind thee, that Dr. *Owens* ſaith *p.* 306. *We require Evangelical Faith, in order of Nature, antecedently to our Juſtification, &c?* *R.* Mr. *Cl. p.* 134. *Norton, &c.* ſay the ſame; the Synod of *Dort.* is oft poſitive. Mr. *Bulkley p.* 321. gives nine Reaſons to prove that Faith is an *antecedent Condition of Juſtification*, and ſaith, the denyal of it is ſome of the *new Light*, *which the old Age of the Church hath brought forth.* Mr. *Sheppard* proves the ſame, *p.* 221, to 240. Mr. *C's* Father ſaith, *Faith unites the Soul to Chriſt, p.* 144. It accepts of a whole Chriſt, with a whole Heart, *p.* 154. It's a receiving Chriſt in *all his Offices, p.* 132. Faith hath an *influence* into a Sinner's Juſtification, *p.* 122. Faith is *conſtituted and ordained* of God in the Covenant of Grace, as a neceſſary and indiſpenſible means for attaining this end in adult perſons, *p.* 123. And he anſwers *his Son's* Objections, as to Infants. The Aſſembly affirm, That Juſtification is a Benefit flowing from Vocation wherein Faith is wrought; but of this hereafter. It's well if he call not all theſe Enemies to the Grace of God, as *p.* 8.

Pardon not the cauſe of conditional Faith.

Dr. Owens *Treatiſe of Juſtif.* Clerkſon, Norton, *Acts Synod.* 2 *par. p.* 279, *&c.* Bulkley *on the Coven.* Sheppard's *Sound Believer. Mr. C's Father of Juſt. The Aſſemb.*

Mr. *C.* near a kin to this is his Banter on me, *p.* 21. becauſe I had ſaid that Election was not formally our Pardon, nor a legal grant of it, but that by Divine Appointment there was to interpoſe between the decree of Pardon, and the actual Pardon of the Elect, a Goſpel-Promiſe of this Pardon, and a work of the Spirit on Men, for a conformity to the Rule of that Promiſe. He tells me, *I would have Chriſt to ſtand as a* Medicin *in the Apothecary's ſhop, for ſome body or other when the Phyſician preſcribes it: Nay, it's not an abſolute ſick Patient neither, it's one the Apothecary hath in a manner cured before,* &c. And *before the perſon be pardoned, he muſt be in a very ſound and ſafe condition,* &c. *and there muſt be inherent Righteouſneſs in the perſon to be pardoned,* &c. Add this (and much of this kind up and down in his Book) to his fifth Principle, *viz. That Pardon is the cauſe of Faith,* &c. and then we have his ſixth Principle, That we are pardoned before the Spirit do at all work any change upon the Soul in effectual Vocation, or we are not called or converted in order of Nature before we are juſtified. This is fully the ſence of the Letter from the City, *p.* 25, 30, *&c.*

Mr. C's 6th Principle, no Converſion or effectual Vocation before Pardon. *This the City Letter affirms, which I chiefly regard here, in oppoſition to his denying an habitual change bef.* Pardon.

Repl. 1. A *Legal Grant* is a term out of Mr. C's Element, or he would not confound it with a Decree; and what he ſpeaks of the Promiſe *Tit.* 1. will appear not to be eternal, but before many Ages, and not to exclude Goſpel-Conditions in

their use, for our personal Interest in Pardon. 2. Is there not a fulness in Christ for Sinners before they make use of it? 3. All Sinners are ungodly in a Gospel sence, when God comes to call them effectually in order to Pardon; and they are ungodly in a *legal* sence when God doth pardon them, or they would not need Pardon. 4. Yet they are not unconvinced Unbelievers that are the Objects of God's pardoning Act; they are such ungodly ones as believing *Abram* was. 5. Their Faith doth not merit Pardon, nor is it the Righteousness by which they are pardoned; that's Christ's alone. 6. Faith, or the first Grace, is far from making a Sinner sound or whole before Pardon; it makes him sound, but as being the Condition upon which Christ's Righteousness will be applied to him for healing; but without this applied to the Believer for Pardon, he would be miserable notwithstanding Faith. 7. Faith is necessary to our Interest in Pardon; see *cap.* 12. 8. This Faith is an effect of the Work of the Spirit, on the Heart of a Sinner, in effectual Vocation, and by Vocation there is a change of the Soul, and its prior to Pardon: *Whom he called, them he justified, Rom.* 8. 30. *Left they should be converted, and I should heal them, Mat.* 13. 15. *Act.* 26. 18. The Sanctification which follows Justification, doth not import, that there's no Calling before, nor that begun habitual Holiness is not infused in Vocation. But I would ask, 1. Q. *What kind of Faith is that by which we are justified, if there be no Work of the Spirit on the Heart?* Is it a vital Act before Life? Is it the Faith of God's Elect, when it proceeds from an unregenerate Heart? Is it an Act of an enlighten'd Mind, before the Mind be enlighten'd? or, Can they see Christ before their Eye be opened? Is it an Act of the Will, before the Will be at all determined by Grace? Is it a receiving of Christ, while the Heart is yet under an utter aversion to him? Is it a renouncing of all for Christ, whilst the byass of the Heart is against Christ, and for other things above him and against him? Do we believe before we are made a willing People? Can it be an Effect of Infinite Power, and make no change in the principle of our Actings? Or can that Principle be, and yet have place neither in *Understanding* or *Will*? It's true, as they describe Faith, a man may be Evangelically ungodly and yet believe, because it's a Faith common to the most prophane, who perswade themselves all is safe, though Destruction is near, and this while they hate and reject Christ with their whole Heart. How can it be a Faith unfeigned, while Villany and Hypocrisie reign in the Soul? Or be adapted to such great Operations whilst in its whole Essence there is nothing which argues the least alteration on the Soul, or operation of the Holy Spirit? Here's the Faith of a *dead* Soul, of an *unregenerate* Soul, of an *unconverted Soul*; and by such a Faith we are justified they say. But, 2. Q. *How dare these men pretend to agree with our Orthodox Divines, when they are so plain against them?* Read the Assemblies lesser Catechism; 'Q. *What is* 'Effectual Calling? A. *Effectual Calling is the Work of God's Spirit, whereby con-* 'vincing us of our Sin and Misery, enlightening our Minds in the knowledge of Christ, 'and renewing our Wills, he doth perswade and enable us to embrace Jesus Christ free-'ly offered to us in the Gospel. Q. *What Benefits do they that are effectually called* 'partake of in this Life? A. *They that are effectually called, do in this Life partake* 'of Justification, Adoption, Sanctification, and the several Benefits which in this Life 'do either accompany or flow from them. Reader, is not the Assembly plain, that a man is called before he is justified? When Justification is a Benefit that the *Called* and none but they partake of, and this Benefit supposeth them effectually called who partake of it, let's next see who are called; Is there no change made upon them by effectual Vocation? Sure there is, and this in order to their embracing Christ, which

The Object of Pardon is a Believer, tho' ungodly, by Adam's *Law.*

The first Grace doth not make us sound, if abstracted from Christ and the Promise.

Effectual Vocation before Pardon *in order of Nature.*

Eph. 2. 5, 6.
2 Cor. 4. 3, 4.

John 1. 12.

Ps. 110. 3.
Eph. 1. 19.

2 Tim. 15.

Testimonies that Vocation is before Justification.
The Assembly.

which is Believing. They are *convinced* of Sin and Misery, their Minds are enlighten'd with the *Saving Knowledge* of Christ. Their *Wills* are renewed; they are perswaded and enabled to put forth that Act of Faith, whereby they embrace Christ. Is here no change? Sure it's a great one in the Understanding and Will too; and all this to make a man an Object of Justification. And shall these men face us down, as if we differ'd from the Assembly? Nay, do not all our Orthodox plead against the *Arminians*, that there is the infused Habit of Faith before the Act; yea, and that most Habits are infused at once, and included in the vital Principle? What heaps of Testimonies could I produce for this! Yea, is it not our common Principle, that Vocation is before Justification? Herewith agree the Canons of the Synod of *Dort. par.* 1. *p.* 303. *Hooker's Effect. Calling*, *p.* 344, 345. Mr. *C.* saith, *p.* 123. 'Hence Justification is set *after* Vocation, and therefore after 'Faith, because Faith is wrought in Vocation. *Norton*, *p.* 260, 261, 263. Union 'in order of Nature *followeth* Vocation, *p.* 291. So also *Ball* of Cov. *p.* 334, 339. See how Mr. *Rutherford* expoſeth this Error, *p.* 131. and *p.* 111, 112. he ſets down this as the Goſpel-Order: '1. The Sinner dead in Sin, a Son of Wrath; 2. a Wal-'ker after the Errours of this World; 3. The Goſpel of Free Grace is preached to 'the Dead, the elect Heirs of Wrath, *&c.* 4. The Law and Curſes of it preached '(with the Goſpel, leſt they deſpair) to humble them; 5. The Sinner legally hum-'bled, *Rom.* 7. 11. with a half hope of Mercy, prepared for Chriſt, *&c.* 6. The 'ſtony Heart of meer Grace removed, in the ſame moment a new Heart put in 'him, or the *Habit of Sanctification* put in him. 7. In the ſame moment the Soul 'believeth in him that juſtifieth the Ungodly. 8. In the ſame moment God for 'Chriſt's ſake, of meer Grace, juſtifieth the believing Sinner. Is not here a new Heart in order of Nature before Faith, and that Faith before Juſtification, tho' not in time.

To deny it, is to joyn with the Arminians.

Synod of Dort. Hooker. *Mr. C's Father of Juſt.* Norton *Orth. Evan.* Rutherfords *Survey of* Antin. *par.* 2

Mr. *C. p.* 22. When I had affirmed, that in *Adam's* Law *Life* was promiſed to ſinleſs Obedience, *&c.* and that Salvation is now impoſſible by that Law; but that God in the Goſpel promiſeth Bleſſings on lower Terms, *viz.* unfeigned Faith, *&c.* Mr. *C.* anſwers, *To talk of any obedience to that Law beſides ſinleſs, in reſpect of that Law in its preceptive part, is nonſence, for ſinful Obedience, which you are going to plead for, is Diſobedience.* And *p.* 26. *I roundly aſſert, that no Law of God, with a Sanction of Life and Death, upon performance or non-performance of Obedience, doth admit of the leaſt imperfection in the ſaid Obedience.* He oft ſpeaks in this manner; whence I think this is his Principle: *That God hath not promiſed any Benefit for Chriſt's ſake upon any terms ſhort of perfect Obedience; and ſincere Faith, Love, and Holineſs, becauſe imperfect, are formally downright Diſobedience*; or Sin, which is the ſame.

Mr. C's 7th Principle; all ſincere Graces and Actions are Sins, if they be not perfect.

Rep. 1. I grant ſincere Faith and Holineſs be imperfect, as to the preceptive part of *Adam's* Law. 2. I grant, that nothing imperfect can be a meritorious Righteouſneſs for which we are juſtified, *&c.* But yet I wonder, 1. that any man dare ſay that God hath promiſed no beneficial Effects of Chriſt's Merits *upon* any Terms ſhort of Perfection, tho' not *for* them as the meriting Cauſe. *Joh.* 13. 17. *If ye know theſe things, happy are ye if ye do them. Mat.* 8. 13, 15. *If ye forgive, &c. Mar.* 11. 25. *If we confeſs our ſins.* 1 *Joh.* 1. 9. *He is juſt to forgive. Rom.* 10. 9. *If confeſs with thy mouth, and believe with thy heart, thou ſhalt be ſaved.* What's *Repentance unto Life, &c.*? It ſeems the meaning of theſe words is, If thou confeſs, and *art* ſinleſly *perfect*, God will forgive. Or elſe, tho' I promiſe thus, yet I mean, that it's all as one, whether thou confeſs or not, believe or not, repent or not, it ſhall make no difference in thy Intereſt in the promiſed Forgiveneſs. 2. It's as ſtrange, that the moſt

The Goſpel promiſeth Benefits upon true Grace, tho imperfect.

Sincere Graces not sins, thô imperfect. Vid. *my Book, cap.* 19

sincere Action or Grace is Disobedience or Sin, because it is imperfect; Iniquity cleaves to them, but are they therefore Iniquity? Is there no Gospel mitigation, so as to admit sincere Grace to be *true* Grace, tho' it be not perfect Grace? It seems the Saints have weaker *Vices*, but no Graces; their Duties are something less Sins, but no obediential Acts; their Love is an abated *Hatred*, but not truly Love; they are meer *Dung*, only they do not smell so strong. Is not this to spit in the Face of the most of the Bible? It speaks oft of an inherent Righteousness, true Graces, real Godliness, and good Fruits; it praiseth Saints for these; but, it seems, we perswade People only to *Disobedience*, when we call them to believe; and they try themselves by their *Sins*, when they try themselves by marks of Sanctification, and there's no specifick difference between the best and worst action they do; all is Disobedience, and but Disobedience. 3. And where's the strength of what is so *roundly* affirmed? *viz. No Law of God with a Sanction admits of the least Imperfection in the said Obedience.* Then if the Gospel, as including *Adam's* Precepts, commands Perfection, it cannot forgive any Imperfection; if it do not abate the Rule of Duty, it cannot confer any degree of its promised Mercy. But, Sir, you confound the extent of the Precept with that degree of Obedience to it, which is made the Condition of its promised Benefit: May not a humane Law command many things, and yet confine its Sanction to one part, yea, and vary its Threats or Promises by many different circumstances in the Offenders, or Obeyers? Doth he indeed think that whereever God enjoyns Duties, he denounceth his Threatning to all degrees of neglect of what he makes a Duty; or that it ceaseth to be a Duty at all, if the Sanction reach not every degree of omission? *Mar.* 16. 16. *He that believeth and is baptized, shall be saved.* Is not it a Duty here to be baptized? Yes sure. But shall none be saved if they are not baptized, thô they do believe? The Sanction then falls not on all the Precept, or none of the Unbaptized can be saved. The unsoundness of this Principle will appear to thee in most practical Books thou readest, and the Orthodox are positive in the contrary. What more common than the difference between *legal* and *evangelical* Obedience? It's stated by *Sedgwick* on the Cov. *p.* 652. Dr. *Jacomb*, *Rom.* 8. *p.* 23. *Rutherford Ant. p.* 8. *Davenant* on *Colos. p.* 17. *Ames* spends a Chapter to prove against *Bellarmin*, that our Good Works are not Sins *quoad essentiam*. Mr. C's Father, *p.* 130. 'Neither is that Obedience which is required of Believers, a *strict and exact conformity to the Law*, as it doth in it self require and demand a *legal Obedience*, *but evangelical Obedience*, *which stands* in the desire, resolution, and endeavour to obey God's revealed Will. And *p.* 222. saith, 'The imperfect Good Works that are done by the Faithful, are accounted '*Righteousness*, or (as Mr. *Calvin* saith) are accounted for Righteousness, they being 'dipped in the Blood of Christ, *i. e.* they are accounted *righteous actions*, and so the 'Faithful shall be judged according to their Good Works, thô not saved for them. Dr. *Owens*, *p.* 72. 'God hath abolished the Covenant of Works, by substituting a 'new one in the room of it, because it could not expiate Sin, nor could approve of 'such an Obedience, as poor sanctified Sinners were able to yield unto God; for it 'requires Perfection, when the best they can attain to in this Life, is only *Sincerity*, &c. and in this Covenant God hath provided for the *acceptance* of *sincere* thô 'imperfect *Obedience*, which the Law had no respect to.

Every degree of Duty is not always the Condition of Benefits.

Sedgwick. Jacomb. Rutherford. Ames.

Mr. C. of Justificat.

Dr. O. *on* Heb. 6.

Mr. C's 8th Principle.

Mr. *C. p.* 23. *Christ our Redeemer gives Commands, and exerts a Kingly Power in Government of his Church, and hath Judgment committed to him, but these are not the Gospel-Conditions of Life unto Sinners, propounded in the Gospel, God doth not require Obedience to the Laws of* Christ *in his* Church, *as foederal Conditions of Eternal Life. Such Obedience is part of the Life promised*, &c.

Repl.

Repl. Not to expoſe the Paſſages before this, as if becauſe the Goſpel in a *large* ſence includes all the moral Precepts, therefore taken in a ſtrict ſence, it makes all thoſe Precepts and perfect Obedience to them the Condition of its *peculiar* Benefits; and as if Chriſt's Law did not *bind* a perſon morally impotent; and that Men muſt be firſt pardoned before they are obliged to ſubmit to Chriſt; and that there is no difference between ſuch a *taſt* of Pardoning Mercy, as aſſures us we ſhall have Pardon on Goſpel-Terms, and our actually having that Pardon before thoſe Terms be yielded to. At this rate he reaſons throughout his Book, but I mind greater things than the diſcovery of his Weakneſs; therefore to his Principle I anſwer: He gives Chriſt, as Redeemer, a poor Kingdom; it's a Kingly Power, but it's of a low ſort. 1. Its *extent* is ſmall, it's bounded within his Church; it ſeems then he hath no Authority over them that are without, no, not to command them to be Church-Members. I thought, tho' he be acknowledged King by his Church, yet his Laws bind much farther. I am ſure he damns others for diſobeying him. But, 2. by theſe words He is not ſuch a King as can make Laws in his very Church; He exerts a Kingly Power in governing of his Church: This is diſtinguiſhed by Mr. *C.* from *giving Commands*. The ſound of this Paſſage is, He gives Commands as an Officer acting not in a proper Legiſlation. 3. Allow what he preſcribes to be His Laws in any ſence, yet there's no Salvation depends upon obeying them: Nothing He requires, yea, by his Revealed Goſpel, are any Conditions of Life. He came to purchaſe Salvation, but he hath no Authority to enjoyn the Terms of it. Whereas I read,[1] that *for this end he died, that he might be Lord of the dead, and of the living:* [2] *He is the Author of eternal Salvation to all them that obey him:* [3] *If a man keep my Sayings, he ſhall never ſee death:* [4] *He that doth my Commandments, and keepeth them, he loveth me; and he that loveth me, ſhall be loved of my Father:* [5] *The dead ſhall hear the voice of the Son of God, and they that hear ſhall live. For as the Father hath life in himſelf, ſo hath he given the Son to have life in himſelf, and hath given him Authority to execute Judgment alſo, becauſe he is the Son of Man. He that heareth my word, and believeth him that ſent me, hath everlaſting life, and ſhall not come into condemnation.* It ſeems too that Church-Cenſures bind nothing of eternal danger, even when rightly adminiſtred. Dr. *Owens*, in his Treatiſe of the Sabbath, ſays near theſe words, That *our worſhipping Chriſt in his Ordinances on Earth, is the Condition of our being with him in Heaven.* 4. The Reaſon for all this is ſtrange, *ſuch Obedience is part of the Life promiſed*; then he rendred the Elect Libertines, when he made ſuch Promiſes: He promiſed to make the Elect obedient, therefore he cannot command them to be ſo: Purſuant to his Promiſe, he'll make them obedient, therefore the Terms to be obeyed are no fœderal Conditions of other Bleſſings promiſed on thoſe Terms; becauſe he'l ſee they ſhall believe, therefore he muſt not thus enact, *Believe, and thou ſhalt be ſaved.* 5. But is there no diſtinction admittable in the word *Life?* It's ſometimes put for Grace in us, ſometimes for Glory conſummated, ſometimes it's put ſtrictly for the ſaving priviledge part of the Covenant, as conſequent to the Terms of it, and *that believing ye might have Life.* In this ſence he ſaw I took it: And doth God in every Promiſe of Life in this ſence, promiſe Obedience to the Terms of it? 6. A few lines after theſe he determines, the Judgment committed to Chriſt; It's not Legiſlation at all, nay, *all of it is not Goſpel-Judgment* (he might have ſaid *none* of it, for with him the Goſpel is no Law, and ſo no Rule of Judgment): Nay, worſt of all, his Judgment is only *to deſtroy, not to ſave*; *i. e.* his Reward as Redeemer is to be Executioner of *Adam*'s Law, without conditional Offers of Pardon

Chriſt is King, and his Laws bind under a Goſpel-ſanction.

Luke 19. 14, 27.

[1] Rom. 14. 9.
[2] Heb. 5. 9.
[3] Joh. 8. 51.
[4] Joh. 14. 21.
[5] Joh. 5. 24, 25, 26, 27.

Joh. 20. 31.

Mr. C. p. 24.

to

to any, that are not saved; for if there be no fœderal Sanction in the Gospel, there can be no *conditional Offer* to any that are not saved, nay, to none that are saved. Now Reader, see how Christ as Redeemer is honoured by Mr. *C.* He shall be of use to excuse us from loyal subjection, while himself is dethroned, as to the rectoral way of the application of his Merits. This very point of Christ's regal Authority as Redeemer, hath been defended by our * Divines hitherto, *and* I am sure he'l take vengeance on them who obey not his Gospel.

* Icanes *against* Hammond; vide Charnock, *vol.* 2. *p.* 687. 2 Thes. 1.8.

I might instance others of his Principles, which I suppose agree with Dr. *Crisp*, as in his Description of *Faith*, which he hints *p.* 36. and I have heard him more fully define it, by assurance of our Pardon: In that place he makes Faith of no use, but to *claim Possession*, to which it seems we had as full a *Title* before we believed. And *p.* 17. Mr. *C. After the manner of imputation*, in foro justitiæ, *our Sins shall never be laid on us*, (viz. the Elect, *qua*-Elect.) *Which I will prove against you when you will. Rep.* Let's understand the Question, for it is too confused: What is this *After the manner of imputation* in foro, &c? Do you mean, the Elect shall never come to God's Bar of Judgment before they believe, and are forgiven? If so I grant it: But if you mean, that the past Sentence of God binds not the Sins of the Elect upon them, while they are Unbelievers, and that this Act of his, by his Word, is not an Imputation *in foro divinæ justitiæ*. I freely accept your Challenge, so that you will engage to avoid unruly Passions. And it's well if *those Effects of Electing Love, which* Paul *had applied to him in the Womb, are not* semen quoddam electionis, which *Calvin* so condemns.

Mr. C's Challenge accepted.

Calv. *Inst. lib.* 3. *cap.* 24. *sect.* 10, 11.

Of the same sort is what Mr. *C.* saith *p.* 34. of 2 *Cor.* 5. 18. *Rep.* 1, God is so reconciled, that no want of atonement shall prevent Peace. 2. That upon this atonement God offers Peace on the lowest Terms. 3. That the Elect shall in time be enabled to obey those Terms, and be actually reconciled. 4. But the whole *Canon* of the Word, and unopposed in this place, assures me, that the Elect are in a state of Wrath till they believe; yea, were God actually reconciled to them, he could not suffer them to remain Enemies in their Minds by wicked Works, and a total absence of his Spirit. But I have not room for these and the like.

Mr. *C. p.* 10. *After a certain zealous* Neonomian *had taken his Leave of us*: And *p.* 22. *you play the Jugler more; He saith* Quoniam & Christus Mediator, *&c. being that both Christ the Mediator, and Faith in Christ, are only means of the restauration of Man to God, by Holiness and Love. Therefore it must doubtlesly be said, that from* the nature of the thing *Faith, Holiness, and the Love of God, are more necessary to Salvation than either Faith in Christ, or the Sacrifice of Christ himself. There's a bone for you to pick.*

Rep. These are Mr. *Baxter*'s words, and had I been in his stead, I should not have given so much occasion to simple Readers to startle; but being the only seeming Difficulty Mr. *C.* hath put me to, (except the exercise of Patience) I'll see if the Offence may be prevented. 1. Mr. *B.* doth not here compare the causal Influence of Christ's Satisfaction with our Holiness, nor the use of Faith in Christ with Faith in God, as the way of Life is now appointed by the Divine Will. If any man had asked Mr. *B.* Is Holiness as meritorious of Salvation as Christ's Satisfaction is? he would have answered, No; for Christ's Satisfaction is the sole meritorious cause of Salvation, and Holiness is none at all. If you had ask'd Mr. *B.* Is Faith-Love to God of that use, to receive Christ for our Justification, as Faith in Christ is? he would have answer'd, No; Faith in Christ is in it self most apt, and by the Lord appointed to this use to receive Christ. Both these he oft affirms. 2. Mr. *B.* here speaks only of the comparative necessity of these to Salvation, with respect to the *nature of the thing it self*; that is, as he explains himself, it cannot be

Mr. Baxter *explained.*

be *a Salvation* without Holiness at least habitual; it's a Contradiction, as it would be to say *Salvation without Salvation*: It is not whether is more necessary now to my obtaining Salvation; as if I should ask, whether is more necessary to the Essence of Man, his Humanity, or Christ's Satisfaction? you would say, from the nature of the thing, a man's Humanity is. 3. Nay, had Mr. *B.* spoken of the essential necessity of these to the obtaining Salvation, yet Mr. *C.* hath made him speak very orthodoxly; for *p.* 22. Mr. *C.* saith, *When once a Transgressor is sentenced by the Law, he falls into the hands of Prerogative, and the Prince may do with him what he pleaseth. God also might have put Repentance into the Conditions of the Law of Works at first, and said, if thou dost not eat, or repent of thy eating, thou shalt have thy Reward.* Now if, as he saith, Prerogative could save fallen Man, if God pleased, and what way He pleased; nay, that it was not inconsistent with Gods Nature, to have made Repentance a Condition of Reward to sinning Man, in the first Law, without the interposal of Christ's Satisfaction, then Mr. *B*'s words are plain; so that we can prove, that it is inconsistent with God's Perfections, to save a man that finally hates him, and is utterly void of all Holiness. And sure if, as Mr. *C.* saith, Christ's Satisfaction was not absolutely necessary to Salvation, Faith in Christ would have been less necessary.

I am in Duty bound to resent that treatment the memory of this great Blessing of the Nation meets with: What could be more slightly mention'd of any Fellow, than *he took his leave of us?* or more falsly than *he was a Jugler*; tho' *I more so?* Were his Enemies as free from crafty Tricks, Fallhood, and Selfishness as he was, a publick Good would be more intended, and the power of Religion receive a greater Testimony. There be of them that say publickly Mr. *B.* is in *Hell*: I confess, I am not in all things of the same Judgment with this great Divine, nevertheless I must say, no man I ever knew expressed so much of God's Image, as consisting in Light, Holiness, and Love: many Thousands bless God for his Labours, which are so adapted to promote Christ indeed, and not an *empty Name* of him; and I fear not to declare my assurance that his Name will flourish when the *Antinomian* Enthusiasts shall fail to impose on the World by their Calumnies, Non-sence, and abusive Pretexts of Free Grace.

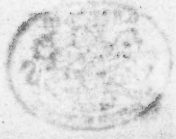
Mr. *C. p.* 24. *I never thought God gave a Rule to sin by.* P. 28. *To determine Rules of Sin and Misery, is to make the Gospel to approve of Sin and Misery, and its great design is to send men to Hell. Take your way of expression in what sence you please, it's so unscholar-like, that a School-boy should be whipt for it.* *A Rule of Sin and Misery is a proper expression.*

Rep. Yet God hath given a Rule to abstain from Sin by. Doth not the Precept determine the nature and measure of Omissions, and the prohibition fix what are Sins of Commission? We say even *rectum* is *norma sui & obliqui*. I fear he knows not what a Rule is, or he would see it's as applicable to Sin as to Duty, for it alike adjusteth what both are. But let *Turretin* share in my Correction for saying *Lex justi & injusti regula*; *the Law is a Rule of what is just and unjust. Altingius* shall have a Lash, *Regula recti & obliqui index*, It's well if *Paul* escape, *I had not known Sin, but by the Law, Rom. 7. 7. I had not known Lust, except the Law had said, Thou shalt not covet.* Yea, and a Rule of Misery is not less proper. Is not a Rule, as to the *debitum pœnæ*, an authoritative constitution of what's due to us in a way of Punishment. Doth not the Rule determine what the kind, duration, and degrees of Misery shall be, and on whom it shall fall? Is not *norma judicii*, a Rule of Judgment, as well related to Condemnation as Absolution? Turret. *Inst. Theol. par.* 2. *p.* 2. Altingius *Expl. Catec. par.* 2. *p.* 12.

I shall next vindicate my self from Mr. *C*'s Charge, as if I did misrepresent Dr. *Crisp*. Mr. *C.* you say, *Dr. C. affirms Sin can do no hurt. A.* He saith it very oft, and frequently attempts to prove it. *C. You would have men understand that no person in Christ need fear to commit Sin. A.* That's upon the account of any harm they shall receive by it, and that will go a great way with me. *C. But you would have them think that we mean Sin in its abstract nature is good. A.* I never designed that in any words cited out of him, for he saith *Sin is a Lyon*; there's its nature, *&c.* he saith it's a *dead Lyon*, there's its calmness, and because it's dead, it's not to be feared; it had a *Terror* and *Fearfulness*, that's its Nature; Christ hath *drank it all up*, there's its harmlessness: It's a *Traytor*, that's its Nature; it's *bound hand and foot*, there's its inability to Harm. *C. Dr. Crisp renders Sin innocent*, that's your Expression *p.* 198. *A.* My Expression is, he had said much to render Sin innocent to the Elect; that's not to make it good, for then it would be so to all as well as the Elect, but he hath said too much to make it harmless to the Elect. *C. He declares plainly,* *Mr. C. p.* 14, 15. *A Vindication from the charge of abusing Dr. Crisp. He means, sin can do no hurt.*

plainly, the hurt he means is only the penal Effects of sin. *A.* He saith not so, and yet those are the most of the Hurt that comes for Sin. *C. He declares he speaks this not to encourage to sin.* *A.* But doth it not more strongly encourage to Sin, to assure men there will come no hurt by Sin. *C. He speaks of the sins of Believers.* *A.* He might say it of all the Elect, for their Sins are no more theirs any time, than when they are Believers: It seems then you grant, that Believers Sins can do them no hurt. C. *He speaks not of sins to be committed, these ought to be looked on as most odious.* *A.* But not dangerous: But they are not Sins before committed, and pray whose Sins hurt them before they are committed? C. *No real hurt.* *A.* Imaginary hurt is innocent, if the Fancy be sound. C. *He speaks it only upon the account of some poor distressed Consciences, whose sins lay much upon them.* *A.* And must these be eased with lying Pillows? But pray consult his own words. He begins, *p.* 509. 'Well, what are the things we should not be afraid of? Perhaps I shall pitch 'upon things People are much afraid of. I must tell you, the People of God, they need not be 'afraid of their Sins; I do not say we must not be afraid *to* sin, but they need not be afraid *of* 'their Sins; there is no Sin they commit can possibly do them any hurt; therefore as they can- 'not hurt them, so there is no cause of fear in their Sins they have committed. *Obj.* Some will say 'this is *strange*, all the Evils in the World that come, they grow from the sinfulness of men; if a 'man may be afraid of any thing, he should be afraid of Sin. I answer, It's true, Sin *naturally* is 'a root bringing all manner of evil Fruit, but yet I say, whatever Sin in its own nature brings 'forth, yet the Sins of Gods People they that have God for their own God, (which with him the 'vilest, if Elect, have) *their* Sins can do them no hurt at all, and in that regard there is no cause 'of fear from any of their Sins that ever they have committed. Beloved, I conceive this may seem 'harsh to some Spirits, especially to such as misconceive the drift at which I aim, which is not to 'encourage any one unto Sin, *but to ease the Consciences of the distressed.* I desire you to resolve 'with your selves this one thing, and I beseech you kick not against the Truth, *There is not one sin 'nor all the sins together of any one Believer, that can possibly do that Believer any hurt*, real hurt 'I mean, and therefore *he ought not to be afraid of them*; I will *make it appear*: And goes on for five Pages to prove it. Now Reader, can this *one line* make all the rest safe? There is no more said by him, it's in a *Doctrinal* way stated, and not in a use to wounded Consciences. (He oft says it ellewhere without so much as this) and he saith this to avoid the *Odium*, not to guide his Discourse; and it's no other, than if a man were proving a quarter of an hour to a whole company very apt to drink poysoned Wine; if this Poyson be drank, it will do no harm to them that drink it; but yet should *once* say, I prove this all this while, but it's for the sake of them that have drank the Poyson, but not to encourage you to drink the Poyson; yet be you all assured, that when it's drank, it cannot harm you more than them. C. *It's to evince the damning nature of sin is taken away.* *A.* But that's a gross *Error*, thô Pardon will prevent its effects. Yet hear D.C's own words *p.* 511. 'No you will say, *no condemnation in Hell*, but yet, as there is remainders of Sin in Gods 'own People, so there will some Evil or other fall upon the commission of Sin: Mark, *&c.* and 'in many words answers it, *Now sin is condemned to the Believer*, it can do *no hurt at all* to him, 'for *what* hurt can that do, which is carried into the Land of Forgetfulness? (and this he oft affirms was when Christ died. Reader, I'll tell thee on what Principles Dr. *Crisp* affirms that Sin can do no hurt. Take his words: '1. God hath no more to lay to the charge of such a person '(Elect, thô a Murtherer) than he hath to lay to the charge of a Saint in Glory, *p.* 364. and the 'Lord hath not one Sin to charge on an elect person, from the first moment of conception to the 'last moment of Life. 2. A man doth sin against God; God *reckons* not his Sin to be *his*, he rec- 'kons it to be *Christs*, therefore he cannot reckon it his; see *p.* 270. Except God will be offended 'where there is *no Cause* to be offended; he will not be offended with a Believer, because he doth 'not find the Sin of the Believer to be the Believer's own Sin, but he finds it to be the Sin of Christ, *p.* 15. Now Reader, judge how vain Mr. C's Excuses be, and how injurious his Censures.

Dr. C. intends no Graces or Works can do us any good.

What Mr. C. *p.* 15. pleads for Dr. *Crisp's* saying, that Graces and Holiness cannot do us the least good, is as vain and false, *viz. that he is only against setting them in the place of Christ*, for he reckons they are put in Christ's place, thô they be affirmed but as *Means or Conditions antecedently necessary by divine appointment to obtain any Blessings for the sake of Christ's Merits.* His Principles are, 1. That Faith is not so much as the *Instrument* by which we are united to Christ, or justified, *p.* 616. 2. That Christ brings us all good things when we are ungodly, and so it's in vain to do any thing to obtain these, *p.* 41, 42. yea, that we had a full Title before we are born. 3. He saith, *p.* 45, 46. It's a received Conceit among many, that our Obedience is the *way to Heaven*, and thô it be not, say they, the *cause of reigning*, yet it is *via ad regnum*, the way to the Kingdom: But all this Sanctification is not a jot the way of that justified person unto Heaven. 4. Salvation is not the End of any good work we do. 5. No Believer should have the least thought in his Heart of promoting or advancing himself, or any end of his own by doing what he doth. Consider these, with many such, and what good can Faith or Holiness do us? See my Book, *c.* 13, 14. Read the Preface to Mr. *Flavel's Blow at the Root*, which Mr. *Mather* subscribed: Reader, distinguish 1. between the Righteousness *for* which we are justified, and the way of *applying* it to us. 2. between a Law by which Christ's Merits are applied, and that Obedience whereto is our meriting Righteousness; 3. between the Precepts included in the Gospel, taken in a large sence, and what are its proper *Conditions*; 4. Free Grace, as it *gives Faith and Pardon*, and as it's a *Liberty* to condemn the Believer, and justifie the Unbeliever; 5. between the Promises *of* Grace, and Promises *to* Grace; 6. The Gospel as a means to quicken us, and as a Charter of Benefits; and thou wilt Answer Mr. C's Arguments.

FINIS.